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The Thousand and One Nights'
COMMONLY CALLED
THE ARABIAN NIGHTS'
ENTERTAINMENTS

A New Translation from the Arabic,
with Copious Notes

BY
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VOLUME II

ILLUSTRATED

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CONTENTS

CHAPTER VIII

	PAGE
Story of Tàj-el-Mulook and the Lady Dunyà	1
Story of 'Azeez and 'Azeezeh	17
Continuation of the Story of Tàj-el-Mulook and the Lady Dunyà	63
Notes	109

CHAPTER IX

Story of 'Alee the Son of Bekkár, and Shems-en-Nahár	131
Notes, comprising Two Fables	199

CHAPTER X

Story of the Prince Kamar-ez-Zemán and the Princess Budoor	239
Story of the Two Princes El-Amjad and El-As'ad	333
Story of Neameh and Noam	383
Conclusion of the Story of El-Amjad and El-As'ad, &c.	416
Notes	425

CHAPTER XI

Story of 'Alá-ed-Deen Abu-sh-Shámát	473
Notes	562
Liberality of Hátim Et-Táee after his Death	586
Anecdote of Maan the Son of Zâideh	588
Adventures of Ibráheem the Son of El-Mahdee	588
The Discovery and History of Irem Zát el-'Emád, the Terrestrial Paradise of Sheddád the Son of 'Ad	596
Anecdote of Is-hák El-Mósilee and Khadeejah and El-Ma-moon	602

CHAPTER XII

Story of Abu-l-Hasan the Wag, or the Sleeper Awakened	611
Notes	641

CONTENTS

CHAPTER XIII

	PAGE
Story of Mohammad 'Alee the Jeweller, or the False Khaleefeh .	647
Notes	672
Anecdote of a Disinterested Lover	675
Anecdote of Jaafar El-Barmekee	679

LIST OF ILLUSTRATIONS

VOLUME II

	PAGE
" And as soon as 'Alee the son of Bekkár beheld her from the window, he also fell down in a fit "	<i>Frontispiece</i>
" And lo, the slave-girl came and stood before him "	152
" And when he had read it, lo, the slave-girl approached " . . .	164
" And, having seized it from his hand, flew away with it " . . .	308
" And he turned up his eyes towards a tree upon which were two birds contending together "	320
" Whereupon they embraced and kissed each other "	330
" And, unfolding it, saw the letter, and opened and read it " . . .	336
" Whereupon there came forth to him a black slave "	354
" And he met in his way a woman endowed with beauty and loveliness "	358
" And found the King attended by numerous troops and mounted memlooks "	416
" They therefore clad themselves in the apparel of darweeshes, and went down into the city "	500
" And he beat her with increased violence "	622
" He walked to the bridge, to see for himself a cup-companion " . . .	624
" Then she wept, and the old woman wept with her "	636
" They walked from place to place until they arrived at the Tigris "	647

ARABIAN NIGHTS

VOLUME II

CHAPTER VIII

COMMENCING WITH PART OF THE HUNDRED AND SEVENTH NIGHT,¹ AND ENDING WITH PART OF THE HUNDRED AND THIRTY-SEVENTH

THE STORY OF TÁJ-EL-MULOOK AND THE LADY DUNYÀ

THERE was, in former times, a city behind the mountains of Ispahán, called El-Medeeneh el-Khadrà,² and in it resided a King called the King Suleymán. He was a person of liberality and beneficence, and justice and integrity, and of a generous and obliging disposition: travellers repaired to him from every quarter, and his fame spread throughout all the regions and countries; and he reigned a long time in glory and security; but he was destitute of children and of wives.

He had a Weezer who nearly resembled him in his qualities, in liberality and other endowments; and it came to pass that he sent to this Wezeer one day, and having summoned him into his presence, said to him, O Wezeer, my heart is contracted, and my patience is overcome, and my strength is impaired, because I have neither a wife nor a child: this is not the usual way of Kings who rule over lords and poor men; for they rejoice in leav-

ing children, and multiplying by them the number of their posterity; and the Prophet (God bless and save him!) hath said, Intermarry, and beget offspring, that ye may increase in number; for I shall contend for your superiority with the other nations on the day of resurrection. — What, then, is thy counsel, O Wezeer? Point out to me what is advisable. — But when the Wezeer heard these words, tears poured from his eyes, and he replied, Far be it from me, O King of the age, that I should speak of that which belongeth unto the Compassionate to decide!³ Dost thou desire that I should enter the fire of Hell, through the anger of the Almighty King? — Know, O Wezeer, rejoined his sovereign, that, if the King purchase a female slave whose rank and lineage are unknown, he will not be acquainted with her ignoble origin that he may abstain from her, or the nobility of her extraction that he may make her his companion: so, if he do this, she may perhaps bear him a son who may be a hypocrite, a tyrant, a shedder of blood; and she may resemble a marshy land, the produce of which is worthless, and attaineth no excellence: her child may be obnoxious to the indignation of his Lord, not doing what He commandeth him, nor refraining from that which He forbiddeth him to do. I will never, therefore, be the means of such an event by purchasing a female slave. I desire, rather, that thou demand in marriage for me one of the daughters of the Kings, whose lineage is known, and whose loveliness is celebrated. If, then, thou wilt point

out to me one of good birth and of religion among the daughters of the Muslim Kings, I will demand her as my wife, and marry her in the presence of witnesses, that I may thereby obtain the approval of the Lord of mankind. — The Wezeer replied, Verily God hath accomplished thy want and given thee thy desire. — How so? asked the King. — Know, O King, answered the Wezeer, that it hath been told me that the King Zahr Sháh, the sovereign of El-Ard el-Beydà,⁴ hath a daughter of astonishing loveliness, whom words cannot describe, whose equal existeth not in this age, for she is endowed with the most perfect beauty and symmetry, with black eye, and long hair, and slender waist, and large hips; when she approacheth she seduceth, and when she turneth her back she killeth, ravishing the heart and the eye. It is my opinion, therefore, O King, that thou shouldst send to her father an intelligent messenger, well informed, and experienced in the course of events, that he may courteously ask her in marriage for thee of her father; for she hath no equal in the distant parts of the earth, nor in the near; so shalt thou enjoy her lovely face, and the Glorious King shall approve thy conduct; since it hath been handed down from the Prophet (God bless and save him!) that he said, There is no monkery in El-Islám.

Upon this, the King was perfectly delighted, his bosom expanded with joy, and anxiety and grief departed from him; and, addressing his Wezeer, he said to him, Know, O Wezeer, that

no one shall go on this business but thou, on account of thy consummate wisdom and politeness: depart, therefore, to thy house, and accomplish what thou hast to do, and prepare thyself by the morrow, and demand for me in marriage this damsel with whom thou hast caused my heart to be engrossed, and return not to me without her. The Wezeer replied, I hear and obey:— and he went to his house, and gave orders to bring presents suitable to Kings, consisting of costly jewels and precious rarities, such as were light to carry and of great value, together with Arab horses, and David-ean coats of mail,⁵ and chests of wealth such as language would fail to describe. These they placed upon the mules and camels, and the Wezeer departed, accompanied by a hundred memlooks and a hundred male black slaves and a hundred female slaves, and the flags and banners were unfurled over his head. The King charged him to return soon; and after his departure, the King Suleymán Sháh burned with desire, and became engrossed with love of the damsel night and day. Meanwhile, the Wezeer by night and by day traversed the deserts and wastes until there remained between him and the city to which he was repairing one day's journey, when he alighted at the bank of a river, and, having summoned one of his chief officers, ordered him to go quickly to the King Zahr Sháh, and to acquaint him with his approach. He answered, I hear and obey:— and went quickly to the city; and when he arrived there, it happened that the King Zahr Sháh was

sitting in one of the places of recreation before the gate of the city, and, seeing him as he entered, knew him to be a stranger, and summoned him before him. So when the messenger came to him, he informed him of the approach of the Wezeer of the supreme King Suleymán Sháh, the King of El-Ard el-Khadrá and of the mountains of Ispahán; and the King Zahr Sháh rejoiced, and welcomed the messenger, and, having conducted him to his palace, said to him, Where didst thou part from the Wezeer? He answered, I parted from him in the morning at the bank of such a river, and to-morrow he will arrive and visit thee: may God continue his favours unto thee, and show mercy unto thy parents! ⁶ Zahr Sháh then ordered one of his wezeers to take with him the greater number of his chief officers and chamberlains and lieutenants and the lords of his court, and to go forth with them to meet him, in honour of the King Suleymán Sháh; for his dominion extended through the land.

In the mean time, the Wezeer of Suleymán Sháh remained where he had halted until midnight, and then proceeded towards the city; and when the morning gleamed, and the sun shone upon the hills and the lowlands, suddenly the Wezeer of the King Zahr Sháh, and his chamberlains and the lords of his court and the chief officers of his kingdom, approached and joined him at the distance of some leagues from the city. So the Wezeer of Suleymán Sháh felt sure of the accomplishment of his business, and saluted those who

met him; and the latter preceded him until they arrived at the palace of the King, and passed in before him through the entrance to the seventh vestibule. This was the place which no one entered on horseback; for it was near to the King; therefore here the Wezeer alighted, and he proceeded on foot until he came to a lofty saloon, at the upper end of which was a couch of alabaster set with pearls and jewels, having four legs of elephants' tusks, and upon it was a mattress covered with green satin embroidered with red gold, and over it was a canopy adorned with pearls and jewels. Upon this couch sat the King Zahr Sháh, and the lords of his court stood in attendance upon him. And when the Wezeer went in unto him, and stood before him, he composed his heart, and gave liberty to his tongue, and, displaying the oratory of wezeers, and uttering the language of the eloquent, addressed the King with courtesy of manner, and recited a series of complimentary verses; and when he had finished, the King caused him to draw near, treated him with the utmost respect, and, seating him by his side, smiled in his face, and honoured him with a gracious reply. After this, the attendants brought forward the table in that saloon, and they ate until they were satisfied, when the attendants removed the table, and every one who was present went forth, except the chief officers. When the Wezeer, therefore, saw that they had quitted the hall, he rose and stood on his feet, and, complimenting the King, kissed the ground before him, and said, O great

King, and dignified sovereign, I have come unto thee and visited thee on an affair productive of peace and prosperity and happiness unto thee; and it is this: I have come to thee as an ambassador to desire in marriage thy daughter, the distinguished by rank and lineage, from the King Suleymán Sháh, who is endowed with justice and integrity, and graciousness and beneficence, the King of El-Ard el-Khadrà and of the mountains of Ispahán, and he hath sent unto thee many presents and numerous rarities, desiring thine alliance. Dost thou then wish the same of him? — He then stood silent, waiting for the answer; and when the King Zahr Sháh heard these words, he rose upon his feet, and modestly kissed the ground; and the persons who were present wondered at the King's condescension to the ambassador, and their minds were amazed. The King then offered up praises unto Him who is possessed of glory and honour, and said, still standing, O exalted Wezeer, and illustrious lord, hear what I say: we are, unto the King Suleymán Sháh, among the number of his subjects, and shall be ennobled by his affinity: we covet this distinction; and my daughter is one of his handmaids. This is my greatest desire; that he may be a means of support to me, and my reliance. — And he summoned the Kádees and witnesses, and they bore witness that the King Suleymán Sháh had appointed his Wezeer as his deputy to effect the marriage, and the King Zahr Sháh joyfully officiated for his daughter in performing the contract; so the Kádees concluded the

marriage-contract, and offered up a prayer for the happiness and prosperity of both parties: after which, the Wezeer arose, and produced the presents and precious rarities, and all the gifts that he had brought, and offered the whole to the King Zahr Sháh.

The King then occupied himself in fitting out his daughter, and in honourably entertaining the Wezeer; and he feasted at his banquets the great and the abject, and continued the festivity for a period of two months, omitting in it nothing that would rejoice the heart and the eye.⁷ And when everything that the bride required was completed, the King gave orders to carry forth the tents, and they were pitched outside the city. They packed the stuffs in the chests, and made ready the Greek and Turkish female slaves; and the King provided the bride with precious treasures and costly jewels, and made for her a litter⁸ of red gold adorned with pearls and jewels, appropriating to her use ten mules for the journey. The litter appeared like a private chamber, and its occupant like one of the beautiful Hooreeyehs,⁹ her canopy resembling one of the pavilions of Paradise. They packed up the treasures and wealth, and placed them upon the mules and camels, and the King Zahr Sháh went with them to the distance of three leagues, and then bade farewell to his daughter and the Wezeer and his attendants, and returned home in joy and safety.

The Wezeer proceeded with the King's daughter, and continued his days' journeys and his route over

the wastes, travelling with diligence by night and day, until there remained between him and his country a journey of three days; whereupon he sent forward a messenger to the King Suleymán Sháh to inform him of the approach of the bride. So the messenger hastened in his journey till he arrived in the presence of the King, and acquainted him with the approach of the bride; and the King was rejoiced, and bestowed a robe of honour upon the messenger, and ordered his troops to go forth in grand procession to meet the bride and her attendants with honour, desiring them to equip themselves in the gayest manner, and to unfurl the standards over their heads. And they complied with his commands; and a crier proclaimed through the city, that no curtained damsel nor honoured lady nor infirm old woman should fail to go forth to meet the bride. So they all went forth to meet her, and the chief among them accompanied her to serve her. They decided together to conduct her towards night to the King's palace, and the chief officers of the court agreed to decorate the streets, and to stand while the bride passed by them with the eunuchs and female slaves before her, she herself being clad in the dress which her father gave her. And when she approached, the troops surrounded her, ranged on the right and left, and the litter advanced with her until it drew near to the palace; and there was no one who did not come forth to see it: the drums were beaten, and the spears brandished, and the trumpets sounded, and sweet odours were diffused around,

and the standards flapped, and the horses raced with each other, until they arrived at the gate of the palace, when the pages advanced with the litter to the entrance of the Hareem: the palace was illuminated by its splendour, and its walls shone with the lustre of its ornaments; and at night the eunuchs opened the doors of the inner apartment, and stood surrounding the chief entrance. The bride then came forward among the female slaves, like the moon among the stars, or the chief pearl among the minor pearls of the string, and she entered the apartment, where they had placed for her a couch of alabaster set with pearls and jewels. Upon this she seated herself and, the King came in to visit her, and God inspired his heart with love for her, so that his disquietude and trouble ceased.

He remained with her about a month, after which he went forth and sat upon his throne, and administered justice to his subjects; and towards daybreak on the morning after the expiration of the ninth month, his wife gave birth to a male child of an auspicious appearance. When the King heard of it, he rejoiced exceedingly, and gave a large sum of money to the bearer of the good tidings; and in his joy he went to the child, and kissed him between the eyes, wondering at his surpassing beauty. The midwives took him, and blackened the edges of his eyelids with kohl;¹⁰ and they named him Táj-el-Mulook Khárán.¹¹ He was nourished on the bosom of indulgence, and reared in the lap of prosperity, and days and

years passed until he attained the age of seven years; whereupon the King Suleymán Sháh summoned the men of learning and science, and ordered them to instruct his son in writing and science and polite literature, and they continued to do so for some years, until he had learnt what was requisite; and when he was acquainted with all that the King desired, he caused him to be brought from the professors and teachers, and engaged for him a master to instruct him in horsemanship, who continued to teach him until his pupil was fourteen years of age. Whenever the youth went forth on any business, every one who beheld him was ravished by his beauty, so that they composed verses in his praise, and even the women of virtue were overcome by love for him, through the surpassing beauty with which he was endowed. And when he had attained the age of eighteen years, the grey down appeared upon a mole on his red cheek, while another mole, like a globule of ambergris, added to these charms, and he captivated the minds and eyes of his beholders. His comeliness increased as he became a man, and he had companions and friends, and every one who enjoyed access to him wished that Táj-el-Mulook might be Sultán after the death of his father, and that he might himself be one of his emeers.

Now Táj-el-Mulook became addicted to hunting, and would not desist from it for a single hour. His father, the King, used to forbid him this pursuit, fearing, on his account, the perils of the desert and the wild beasts; but he would not receive his

warnings. And it came to pass that he said to his servants, Take with you provender for ten days. And they complied with his order; and when he went forth with his followers to the chase, they proceeded over the desert, and continued their course for four days, until they came in sight of a verdant tract, where they beheld wild beasts ranging at large, and trees with ripe fruit, and springs gushing forth; so he said to his followers, Set here the nets, and enlarge their circle, and our place of meeting shall be at the extremity of the circle, at such a spot. They therefore obeyed his commands: they set the nets, and enlarged their circle, and there collected within them an abundance and a variety of wild beasts and gazelles, in such numbers that the wild beasts cried out in fear of them, and threw themselves in the faces of the horses in their attempts to escape. So he urged the dogs and the lynxes¹² and the hawks at them; and they shot the wild beasts with arrows, striking them in mortal places, and they arrived not at the further extremity of the circle without having taken, of the wild beasts, a great number; the rest having fled away. Táj-el-Mulook then alighted at some water, and, having caused the game to be brought before him, divided it: he appropriated to his father, Suleymán Sháh, the best of the beasts, and despatched the portion to him; and some he distributed among the officers of his court.

They passed the night at that place; and in the morning there approached them a great caravan,

comprising black slaves and servants and merchants. The caravan halted at the water and the verdant tract; and when Táj-el-Mulook beheld them, he said to one of his companions, Bring me an account of these people, and ask them wherefore they have halted in this place. And when the messenger went to them, he said to them, Inform us who ye are, and return an answer quickly. So they replied, We are merchants, and have halted here for the sake of rest, for the next station is distant from us; and we have halted in this place because we here enjoy tranquillity under the protection of the King Suleymán Sháh and his son; for we know that every one who alighteth in his dominions is in safety and peace; and we have some precious stuffs which we have brought on account of his son Táj-el-Mulook. The messenger, therefore, returned to the King's son, and acquainted him with the truth of the matter, informing him of what he had heard from the merchants; and the King's son said, If they have anything which they have brought on my account, I will not enter the city nor remove from this place until I cause it to be displayed before me. He then mounted his horse, and proceeded, his memlooks following him, until he drew near to the caravan; and the merchants rose to him, and greeted him with prayers for the divine aid and favour, and the continuance of his glory and his excellencies. A tent of red satin embroidered with pearls and jewels was pitched for him, and they spread for him, over a carpet of silk, a royal carpet, the upper

end of which was adorned with emeralds: and Táj-el-Mulook seated himself, and the memlooks stood waiting upon him; and he sent to the merchants, commanding them to bring everything that they had with them. So they approached him with their merchandise, and he caused all of it to be displayed before him, and took of it what suited him, and gave them the price.

After this, he mounted, and was about to depart; when, casting a glance at the caravan, he saw a young man, a comely youth, attired in clean clothes, of elegant person, with shining forehead and brilliant countenance; but the charms of this youth had suffered a change, and paleness had overspread him, in consequence of his separation from the objects of his affection; great was his groaning and lamentation, and, with tears flowing from his eyes, he recited these verses:—

Our separation is protracted, and anxiety and fear are prolonged; and tears from my eye, O my friend, are flowing.
I bade farewell to my heart on the day of parting, and now
I am alone, without heart, and without hope.
O my friend, pause with me while I bid her farewell by
whose voice diseases and infirmities would be cured.

Having thus said, he wept a while, and fell down in a swoon, while Táj-el-Mulook looked at him, wondering at his case; and when he recovered, he stared with a bold look, and again recited some verses, commencing thus:—

Beware of her eye; for it is enchanting, and none escapeth
upon whom it is cast.

He then uttered a loud sigh, and a second time swooned; and when Táj-el-Mulook beheld him in this state, he was perplexed at his case, and walked towards him; and as soon as he recovered from his fit, he saw the King's son standing at his head; whereupon he rose upon his feet, and kissed the ground before him; and Táj-el-Mulook said to him, Wherefore hast thou not displayed thy merchandise to us?—O my lord, he answered, my merchandise compriseth nothing suitable to thy highness. But the King's son said, Thou must positively shew me what thou hast, and acquaint me with thy circumstances; for I see thee with weeping eye and mourning heart; and if thou be oppressed, we will put an end to the oppression that thou sufferest; and if thou be in debt, we will discharge thy debt; for my heart hath been tormented on thine account since I first beheld thee.

Then Táj-el-Mulook gave orders to place a chair; and they set for him a chair of ivory and ebony ornamented with reticulated work of gold and silk, and they spread for him a silken carpet; and Táj-el-Mulook seated himself upon the chair, and commanded the young man to sit upon the carpet, and said to him, Display to me thy merchandise. The young man replied, O my lord, mention it not unto me; for my merchandise is not suitable to thee. But Táj-el-Mulook said to him, It must be done:—and ordered some of his pages to bring it: so they brought it in spite of him; and when the young man beheld it, his tears flowed, and he wept and sighed and lamented, and groans

rose from his throat. After again repeating some verses, he opened his merchandise, and displayed it before Táj-el-Mulook, portion by portion and piece by piece, and took forth from among it a garment of satin interwoven with gold, worth two thousand pieces of gold; and when he opened this, there fell from the midst of it a piece of linen, and the young man, snatching it hastily, put it beneath him, his reason wandering, and thus exclaimed, —

When will the tortured heart be healed by thee? The constellation of the Pleiades is nearer to me than thou!

Táj-el-Mulook was struck with the utmost wonder at his words, not knowing the cause of them, and when the young man took the piece of linen, and put it beneath him, Táj-el-Mulook said to him, What is this piece of linen? He answered, O my lord, thou hast no interest in this. But the King's son said, Shew it to me. — O my lord, he replied, I refrained not from exposing to thee my merchandise but on account of this; for I cannot allow thee to see it. Táj-el-Mulook, however, said, I must see it: — and he urged him, and was angry. The young man, therefore, took it from beneath his knee, and wept and sighed and lamented exceedingly: so Táj-el-Mulook said to him, I regard thy conduct as not right: acquaint me then with the cause of thy weeping at beholding this piece of linen. And when the young man heard the mention of the piece of linen, he sighed, and said, O my lord, my story is wonderful, and my case is strange

with respect to this piece of linen and her to whom it belonged, and her who designed these figures and emblems. He then unfolded the piece of linen; and lo, in it was the figure of a gazelle worked with silk, and embroidered with red gold, and facing it was the figure of another gazelle worked with silver, and having upon its neck a ring of red gold and three kasabebs¹³ of chrysolite. When Táj-el-Mulook beheld this, and observed the beauty of its execution, he exclaimed, Extolled be the perfection of God, who hath taught man that which he knew not!¹⁴ And his heart was engrossed with desire to hear the story of this young man; so he said to him, Relate to me the story of thyself and of her who was the owner of these gazelles. The young man, therefore, replied, —

THE STORY OF 'AZEEZ AND 'AZEEZEH

KNOW, O my lord, that my father was a great merchant, and he was blest with no child but me. I had a cousin (the daughter of a paternal uncle) with whom I was brought up in my father's house; for her father had died, and before his death he had made an agreement with my father that they should marry me to her: so, when I had attained to manhood, and she to womanhood, they did not exclude her from me, nor me from her. My father then spoke to my mother, and said to her, This year we will perform the marriage-contract of 'Azeez and 'Azeezeh.¹⁵ And having agreed with my mother to do this, he began to

make ready the provisions for the entertainments.

All this was done while I and my cousin were living together without the slightest restraint, and ignorant of the circumstance; and she was more intelligent and more knowing than I. And when my father had made the preparations for the festivity, and nothing remained but the performance of the contract, and my union to my cousin, my father proposed that they should perform the contract after the Friday-prayers: so he repaired to his friends, the merchants and others, and acquainted them with his intention; and my mother went and invited her female friends and relations. And when the Friday came, they washed the saloon which was appropriated to the guests, and cleansed its marble pavement, and spread the carpets in our house, and furnished it with everything that was requisite, after they had decorated its walls with stuffs interwoven with gold; the people having agreed to pay their compliments to our family after the Friday-prayers. My father then went and caused sweetmeats and dishes of sugar to be prepared; and there remained nothing but the performance of the contract. My mother had sent me to the bath, and sent after me a new suit of clothes of the richest description; and on my coming out from the bath, I put on this handsome suit, which was perfumed; and when I put it on, a delicious odour was diffused from it, and left a fragrance in the way.

I desired now to repair to the mosque; but, re-

remembering one of my friends, I returned to search for him, that he might be present at the ceremony of the contract, saying within myself, I will busy me with this affair until the time of prayer draws near. I then entered a by-street which I had never entered before. I was perspiring from the effect of the bath and the new clothes which I wore, and the moisture dropped from me while my perfumes diffused their odour; so I seated myself at the upper end of the street to take rest upon a mastabah, and spread beneath me an embroidered handkerchief that I had with me. The heat became oppressive to me, and my forehead perspired, and the drops ran down my face, and I could not wipe the moisture from it with my handkerchief because it was spread beneath me: I was therefore about to take the skirt of my farajeeveh to wipe with it my cheek, when suddenly a white handkerchief fell upon me from above. This handkerchief was more delicate to the feel than the zephyr, and the sight of it was more pleasant than restoration to the diseased; and I took it in my hand, and, raising my head to see whence it had fallen, my eye met the eye of the female who owned these gazelles; and lo, she was looking out from a lattice in a window of brass. My eye never beheld a person more lovely, and altogether her charms were such as the tongue cannot describe; and when she saw me looking at her, she put her finger in her mouth, and then united her middle finger and her fore finger, and placed them upon her bosom; after which, she drew in her head from the window, and

shut the lattice and withdrew. A fire had been darted into my heart, and the flame increased; the sight drew from me a thousand sighs, and I was perplexed; for I heard not anything from her, and understood not what she meant by her signs. I looked again towards the window; but found it closed: and I waited until sunset; but heard no sound, nor saw any person; so, despairing of seeing her again, I rose from my place, and took the handkerchief with me. I opened it, and the odour of musk was diffused from it, and I was so exhilarated by the scent that I seemed as if I were in paradise. I then spread it before me; whereupon there fell from it a piece of delicate paper, and, opening this, I found it richly perfumed with exquisite scents, and inscribed with these verses:—

I sent a letter to complain to him of the pain of my passion,
in a delicate handwriting (for handwritings are various);
So my beloved said, Wherefore is thy writing thus delicate
and minute, so as scarce to be discernible?

I answered, Because I am wasted and attenuated: so, therefore, should the writing of lovers be.

After this, I cast a glance at the beauty of the handkerchief, and beheld an amatory couplet worked upon one of its two borders,¹⁶ and another, of a similar kind, on its other border.

When I saw these verses upon the handkerchief, a flame of fire shot into my heart, and my desire and perplexity increased; and I took the handkerchief and the paper, and went with them to the house, not knowing any means of obtaining what I

desired, and incapable of discovering how to proceed properly in my love. I arrived not at the house until a considerable portion of the night had elapsed, and beheld my cousin sitting weeping; but when she saw me, she wiped away her tears, and approached me, and took off from me my outer clothes, and asked me the cause of my absence. She told me that all the people, the emeers and grandees, and merchants and others, had assembled in our house, and the Kádee and the witnesses had come, and they ate the repast, and remained a considerable while sitting in expectation of my presence for the purpose of performing the marriage-contract, and when they despaired of my coming, they dispersed and went their ways. — Thy father, said she, was violently enraged on account of this, and swore that he would not perform our marriage-contract until next year; for he hath expended upon this festivity a large sum of money. What, she added, hath happened unto thee this day, that thou hast delayed thy return until now, and that this hath happened on account of thine absence?

I answered her, Such and such things have happened to me: — and mentioned to her the handkerchief, acquainting her with the affair from first to last: and she took the paper and the handkerchief, and read what was upon them, and her tears ran down upon her cheeks; and she asked me, What did she say to thee, and of what did she make signs to thee? I answered, She uttered not a word; but put her finger in her mouth, and then united

it with the middle finger, and placed both fingers upon her bosom, and pointed to the ground: then she drew in her head, and closed the lattice, and I saw her not afterwards. She carried off my heart with her, and I sat until sunset in expectation of her looking out from the lattice a second time; but she did it not; and when I despaired of seeing her again, I rose from the place. This is my story; and I beg of thee to aid me in the trouble in which I am involved. — Upon this, she raised her head towards me, and said, O son of my uncle, if thou requiredst mine eye, I would pull it out for thee from my eyelids; and I must assist thee in the accomplishment of thy desire, and assist her in like manner; for she is overwhelmed by love for thee, as thou art by love for her. — And what, said I, is the interpretation of the signs which she made? — Her putting her finger in her mouth, she answered, indicateth that thou art in her estimation as her soul to her body,¹⁷ and that she longeth for thy union with her; and as to the handkerchief, it is a signal of the lover's salutation to the beloved; and the paper denoteth that her soul is captivated by thee; and as to her putting her two fingers upon her bosom, the meaning of it is as though she said to thee, After two days come hither that my affliction may be dissipated by thy countenance.¹⁸ And know, O son of my uncle, she continued, that she loveth thee and confideth in thee. This is my interpretation of her signs; and if I had liberty to go in and out at pleasure, I would effect thy union with her in the shortest time, and protect

you both with my skirt. — When I heard these words from her, said the young man, I thanked her for what she had said, and I said within myself, I will wait two days. I then remained two days in the house, neither going out nor coming in, nor eating nor drinking. I put my head in the lap of my cousin; and she cheered me by her conversation, and said to me, Be resolute and of good heart, and dress thyself, and repair to her at the time appointed. And she arose, and changed my clothes, and perfumed me with incense.

I then braced up my nerves, and fortified my heart, and went forth, and proceeded until I entered the by-street, and after I had sat awhile upon the mastabah, lo, the lattice opened. I looked towards the damsel, and when I saw her I fell down in a swoon: then recovering, I summoned resolution, and took heart, and looked at her a second time; but again I became insensible; and when I recovered, I saw with her a mirror and a red handkerchief. Observing me now, she tucked up her sleeves from her fore arms, and, opening her five fingers, struck her bosom with them (with the palm and the five fingers): next she raised her hands, and held forth the mirror from the lattice, and took the red handkerchief, and retired with it; after which she returned, and let it down from the lattice towards the street three times, letting it down and raising it, and then wringing it and twisting it with her hand, and bending down her head: she then drew it in through the lattice, and closed the lattice, and departed, without speaking to me one word,

but leaving me in perplexity, not knowing to what she alluded. I remained sitting there until the hour of nightfall, and went home near midnight.

I found my cousin with her hand placed to her cheek, and her eyelids pouring forth tears; and upon this, my anxieties and griefs increased, and I fell down in a corner of the chamber; but she sprang towards me, and lifted me up, and having taken off from me my outer clothes, wiped my face with her sleeve, and asked me what had happened to me. I related to her, therefore, all that had happened on the part of the damsel: and she said to me, O son of my uncle, as to her sign with her hand and five fingers, its interpretation is, Come hither after five days:— and as to her sign with the mirror, and her putting forth her head from the lattice [and her actions with the red handkerchief],¹⁹ the meaning is, Seat thyself at the shop of the dyer until my messenger shall come to thee. — When I heard her words, fire burned in my heart, and I replied, By Allah, O daughter of my uncle, thou sayest truly in this interpretation; for I saw in the by-street a Jewish dyer. I then wept, and my cousin said, Be resolute, and firm of heart; for others than thou are troubled with love for a period of years, and contend with the fierceness of passion, while thou hast but a week to endure: wherefore then should this impatience overcome thee? And she proceeded to cheer me with her conversation, and brought me food; and I took a morsel, and would have eaten it; but I could not. I abstained from

drink and food, and renounced the delights of sleep, and my complexion became pallid, and my charms became changed; for I had never known love before that, nor tasted the fervency of that passion before; and I fell sick, and my cousin became sick on my account. She occupied herself in relating to me the sufferings of lovers, in order to enliven me, until I fell asleep; and I used to awake, and find her sleepless on my account, with her tears flowing upon her cheeks; and thus I remained until the five days had passed, when my cousin arose, and heated some water for me, and bathed me with it, and dressed me, and said to me, Repair to her, and may Allah accomplish thy wish, and grant thee what thou desirest of thy beloved.

So I went, and walked on until I came to the upper end of the by-street, and that day was Saturday; so I found the shop of the dyer shut: and I sat there till the call to afternoon-prayers; and the sun became yellow, and the call to evening-prayers was chanted; and night commenced, and I saw no trace of her, nor heard a voice, nor received any message: I therefore feared for myself, sitting alone; and I rose and walked away, like one intoxicated, until I entered the house.

There, on going in, I beheld my cousin 'Azeezeh with one of her hands holding a peg knocked into the wall, and her other hand upon her bosom; and she was groaning, and reciting verses; but when she had finished her recitation, she turned her eyes towards me, and beheld me; whereupon she wiped away her tears and mine with her sleeve,

and, smiling in my face, said to me, O son of my uncle, Allah grant thee enjoyment of that which He hath given thee! Wherefore hast thou not visited thy beloved this night? — And when I heard her words, I kicked her with my foot upon her bosom, and she fell down upon the raised floor, and there was a peg there, and it wounded her forehead. On looking at her I saw that her forehead was cut open, and her blood was flowing; yet she was silent, and uttered not a single letter; but rose immediately, and burned some tinder of rags, and, having closed with it the wound, tied a bandage round her head, and wiped away the blood that had flowed upon the carpet; and it was as though this accident had not occurred. She then came to me, and, smiling in my face, said to me with a gentle voice, By Allah, O son of my uncle, I said not this to make a jest of thee or of her. I was troubled just now by the aching of my head, and with wiping away the blood: but at the present moment the pain of my head is alleviated, and that of my forehead: tell me therefore what hath happened to thee this day. — So I related to her all that had befallen me through the conduct of that damsel on this day; and after I had done so I wept; but she said to me, Rejoice at the announcement of the success of thy desire, and the accomplishment of thy hope. Verily this is a sign of acceptance: for she absented herself from thee because she desireth to try thee, and to know whether thou art patient or not, and whether thou art sincere in thy love of her or not. To-

morrow go to her, and station thyself at thy first place, and see what sign she will make to thee; for thy happiness is near, and thy sorrow is dissipated. — And she proceeded to console me; but I ceased not to increase in anxiety and grief. She then placed the food before me; but I kicked it with my foot, and the contents of each saucer were scattered about; and I said, Every one who is in love is insane, and inclineth not to food, nor findeth pleasure in sleep. — By Allah, O son of my uncle, exclaimed my cousin 'Azeezeh, these are indeed symptoms of love! And her tears flowed, and she gathered together the fragments of the saucers, and wiped up the food that was spilt, and sat chatting to me, while I prayed to God that He would hasten the morning.

And when the morning came, and diffused its light, I repaired to the damsel, and entered hastily the by-street, where I seated myself upon the mastabah before mentioned; and lo, the window was opened, and she put forth her head from it, laughing. She then retired, and returned bringing a mirror, and a bag, and a pot filled with green plants, and having also in her hand a lamp: and the first thing that she did was this: she took the mirror in her hand, and put it into the bag: then she tied it up and threw it back into the chamber. After this, she let down her hair over her face, and put the lamp upon the top of the green plants for a moment, and then took all these things and departed with them, and closed the lattice. My heart was riven by her secret

signs and her obscure intimations, for she addressed me not with a single word, and my passion grew more violent thereat, and my excitement and distraction increased.

I retraced my steps with weeping eye and sorrowful heart until I entered the house, where I saw my cousin sitting with her face to the wall: her heart was burning with anxiety and grief and jealousy; but her affection prevented her from acquainting me at all with the passion which she felt on witnessing my excessive love and distraction. I then looked at her again, and saw that she had, on her head, two bandages: one of them was on account of the accident that had happened to her forehead, and the other was upon her eye, on account of a pain that she suffered in consequence of the violence of her weeping. She was in a most miserable case, weeping, and reciting these verses: —

Wherever thou be, mayst thou be in safety, O thou who
departest, and yet dwellest in my heart!

May God be near thee wherever thou goest, to deliver thee
from vicissitudes and from misfortunes!

Thou hast gone, and mine eye is cheerless through thine
absence, and my tears are flowing — O how abundantly!

And when she had ended her recitation, she looked towards me and saw me as she wept, and she wiped away her tears, and rose to me; but she could not speak, from the excessive love with which she was affected, and she remained for some time silent; after which, she said to me, O son of my uncle, tell me what thou hast experi-

enced from her on this occasion. And I told her all that had happened to me; whereupon she said to me, Be patient; for the time of thy union is come, and thou hast attained the object of thy hopes. As to the sign that she made to thee with the mirror, and her putting it into the bag, it is equivalent to her saying to thee, Wait until the sun shall have set:—and as to her letting fall her hair over her face, it implieth her saying to thee, When night cometh, and letteth fall its black shade over the light of day, come hither:—and the sign that she made to thee with the pot containing the plants meant that she would say to thee, When thou comest, enter the garden that is behind the by-street:—and the sign which she made to thee with the lamp denoted her saying to thee, When thou enterest the garden, to the place where thou findest the lighted lamp do thou repair, and seat thyself beneath it, and there wait for me; for the love of thee destroyeth me.—But when I heard these words of my cousin, I cried out from the excess of my passion, and said, How many times dost thou promise me, and I go to her and attain not my desire, nor find a true meaning to thine interpretation? And upon this, my cousin laughed, and replied, It remaineth for thee to have patience during the rest of this day, until the daylight is gone, and the night cometh with its deep darkness, and then shalt thou enjoy thy union and the accomplishment of thy hopes; and these words are true, without any falsehood. She then drew near to me, and comforted me

with soft words, but dared not bring me any food, fearing that I should be angry with her, and hoping that I might incline to her with favour: she only came to me, and took off my outer clothes: after which she said to me, O son of my uncle, sit with me that I may converse with thee to amuse thee until the close of the day, and, if it be the will of God, the night shall not come without thy being in the company of thy beloved. But I took no notice of her, waiting for the night, and saying, O Allah, hasten the coming of the night! And when it arrived, my cousin wept violently, and gave me a grain of pure musk, saying to me, O son of my uncle, put this grain in thy mouth, and when thou hast met thy beloved, and she hath accepted thy suit, recite to her this verse: —

O ye lovers, by Allah, inform me, how a youth should act
when his love is intense.

She then kissed me, and desired me to swear that I would not recite this verse until my departure from the damsel; and I replied, I hear and obey.

I went forth at the hour of nightfall, and proceeded until I came to the garden. I found its gate open, and entered, and beheld a light in the distance; so I advanced towards it, and when I arrived at it, I found there a large mak'ad,²⁰ over which was constructed a dome of ivory and ebony, and the lamp was suspended in the midst of the dome. The mak'ad was furnished with silken carpets embroidered with gold and silver; and

there was a great lighted candle in a candlestick of gold beneath the lamp: in the midst of the chamber was a fountain ornamented with various designs: ²¹ by the side of this fountain was a table of viands covered with a silk napkin, near which was a large china bottle full of wine, with a cup of crystal adorned with gilding; and by the side of all these things was a great tray of silver, covered over. I uncovered it, and beheld in it a variety of fruits, such as figs and pomegranates and grapes and oranges and citrons of different kinds, together with various flowers, as roses and jasmine and myrtle and eglantine and narcissus, and all kinds of sweet scents. I was astonished at this place, and affected with the utmost delight, and my anxiety and grief were dissipated; but I found not in this abode any being of the creatures of God (whose name be exalted!); not even a male or female slave did I see, nor the person who thus neglected these things. I sat in this chamber, waiting for the coming of the beloved of my heart, until the first hour of the night had passed, and the second hour, and the third; but she came not; and hunger began to torment me violently, for a long time had elapsed without my eating food, through the excess of my passion; but when I beheld this place, and my cousin's correct understanding of the signs made by my beloved became manifest to me, I felt at ease; yet I still experienced the torment of hunger, and the savoury odours of the food upon the table had excited my desire on my arrival there. Feeling secure, there

fore, of the attainment of my object, and longing to eat, I approached the table, and took off the cover, and found in the midst of it a dish of china containing four fricandoed fowls seasoned with spices, around which were four saucers; one containing sweetmeats; and another, conserve of pomegranate-grains; and a third, bakláweh;²² and the fourth, katáïf:²³ the contents of these saucers consisting both of sweet and acid. So I ate of the katáïf, and a piece of meat, and I put my hand to the bakláweh and ate of it as much as was agreeable, and then turned to the sweetmeat and ate a spoonful, or two, or three, or four, and I ate a portion of a fowl, and a morsel of another dish: and when I had done this, my stomach was full, and my joints became loose, and I was too lazy to remain awake; so I laid my head upon a cushion, after I had washed my hands, and sleep overcame me, and I knew not what happened to me after this. I awoke not until the sun scorched me (for some days had passed without my having tasted sleep); and when I awoke, I found upon my stomach some salt and charcoal; and I stood up and shook my clothes, and looked to the right and left, but found no one: I discovered that I had been sleeping upon the marble pavement without anything spread beneath me, and I was perplexed in my mind, and mourned greatly; my tears ran down upon my cheeks, and I lamented for myself.

I then returned to the house, and when I arrived there I found my cousin striking her hand

upon her bosom, and weeping with tears like raining clouds; but when she beheld me she arose quickly, and wiped away her tears, and, addressing me with her soft speech, said to me, O son of my uncle, God hath been gracious to thee in thy passion, since the person whom thou lovest loveth thee, while *I* remain weeping and mourning for the separation of thee who findest fault with me; but may God not chastise thee on my account! She then smiled in my face with the smile of one in anger, and caressed me, and took off my outer clothes, and spread them out, and said, By Allah, these are not the odours of one who hath enjoyed the company of his beloved! Tell me, then, what hath happened to thee, O son of my uncle.— And I told her all that had befallen me; whereupon she smiled a second time with the smile of one in anger, and said, Verily, my heart is full and in pain! But may the person who paineth thy heart cease to exist! This woman maketh herself extravagantly difficult to thee. By Allah, O son of my uncle, I fear what she may do to thee. Know that the meaning of the salt is, Thou art drowned in sleep, and seemest insipid, so that the soul regardeth thee with loathing, and thou requirest to be salted, that the stomach may not eject thee: thou pretendest that thou art of the number of generous lovers; but sleep, unto lovers, is forbidden; and thy pretension to love is false. — Such, however, is her pretension: her love for thee is false, for when she saw thee sleeping she did not rouse thee; and had her love for thee been true

she would have roused thee. — And as to the charcoal, the meaning indicated by it is, May God blacken thy face,²⁴ since thou hast made false pretensions to love, when thou art only a child, and hast no care but for eating and drinking and sleeping. This is the interpretation of her sign; and may Allah (whose name be exalted!) deliver thee from her. — Now when I heard what she said, I struck my hand upon my breast, and exclaimed, By Allah, this is the truth; for I slept; and lovers sleep not: so I have wronged mine own self. What could have been more injurious to me than eating and sleeping? And what is to be done? — I then wept exceedingly, and said to my cousin, Direct me what to do, and have mercy upon me; so may God have mercy upon thee; otherwise I shall die. My cousin, therefore, having a very great love for me, replied, On my head and my eye! But, O son of my uncle, I have told thee several times, that, if I had the privilege of coming in and going out when I pleased, I would accomplish thy union with her in the shortest time, and cover you both with my skirt; and this I would not do but from the desire of obtaining thine approval. If God permit, I will employ my utmost endeavours to bring you together; but hear my words, and comply with my directions, and go to that same place, and seat thyself there: when the hour nightfall is come, seat thyself in the place where thou wast, and beware of eating anything; for eating induceth sleep: have a care then that thou sleep not; for she will not come to

thee until a quarter of the night hath passed: and may God avert from thee her wickedness! — So, when I heard her words, I rejoiced, and prayed God, to hasten the night; and when night came, I desired to depart; and my cousin said to me, When thou hast met her, repeat to her the verse before mentioned, at the time of thy departure. I replied, On the head and the eye.

And when I went forth and repaired to the garden, I found the place prepared, in the same state in which I had seen it before; in it was everything requisite, of food and drink and dried fruits and sweet scents and other things; and I went up into the mak'ad, and, smelling the odour of the food, I longed for it. I refrained from it several times; but at length I could not withstand it: so I arose and went to the table, and took off its cover, and found a dish of fowls, around which were four saucers of food of four different kinds; and I ate of each kind a morsel, and as much as was agreeable of the sweetmeat, and a piece of meat, and drank some zardeh,²⁵ and, finding it pleasant to me, I drank again of it plentifully by the spoonful until I was satiated and my stomach was full. And after this, my eyelids closed; so I took a pillow and put it beneath my head, saying, Perhaps I may recline upon it without sleeping. But I closed my eyes and slept, and awoke not until the sun had risen, when I found upon my stomach a play-bone and a táb-stick²⁶ and a date-stone and a locust-seed, and there was no furniture nor anything else in the place and it

seemed as if nothing had been there on the preceding night.

I rose, and shook off all these things from me, and went forth enraged, and, arriving at the house, I found my cousin groaning; and I chid her and abused her; whereupon she wept, and, having wiped away her tears, approached and kissed me, and pressed me to her bosom; but I drew back from her, blaming myself. She then said to me, O son of my uncle, it seemeth that thou hast slept again this last night. I replied, Yes; and when I awoke I found a play-bone laid upon my stomach, and a táb-stick and a date-stone and a locust-seed; and I know not wherefore she did this. Then I wept, and approached her, and said to her, Explain to me the meaning of her doing this, and tell me how I shall act, and assist me in my trouble. She replied, On the head and the eye. As to the táb-stick [and the play-bone], which she placed upon thy stomach, she meaneth thereby, that thou camest there and thy heart was absent; as though she would say to thee, Love is not thus; therefore reckon not thyself among lovers.²⁷ And as to the date-stone, she indicated by it, that, if thou wert a lover, thy heart had been burning with passion, and thou wouldst not taste the delight of sleep; for the sweetness of love is like a date, which kindleth a fire in the heart.²⁸ And as to the locust-seed, she intimated to thee by it, that the heart of the lover is fatigued; and she would say to thee thereby, Endure our separation with the patience of Job.²⁹ — When I heard this interpretation,

fire darted into my heart, and my grief increased, and I cried out and exclaimed, God had decreed that I should sleep, on account of my little fortune! I then said to her, O daughter of my uncle, by my life I conjure thee to contrive for me some stratagem by means of which I may obtain an interview with her. And I wept. — O 'Azeez, O son of my uncle, she replied, verily my heart is full of thoughts, and I cannot talk; but go thou to-night to that place, and beware of sleeping, and so shalt thou attain thy desire. This is my counsel, and peace be on thee. — I said, If it please God, I will not sleep; but I will do as thou chargest me. And my cousin arose, and brought me food, saying to me, Eat now what will satisfy thee, that thou mayest have no desire remaining. So I ate what satisfied me: and when night came, my cousin arose, and brought me a superb suit of clothing, and clad me with it, and conjured me to repeat to the damsel the verse before mentioned, and cautioned me against sleeping.

I then departed from her, and, having repaired to the garden, went up into the mak'ad; and I gazed at the garden, and kept opening my eyes with my fingers, and shaking my head, as the night grew dark. But I became hungry from watching, and the odours of the food were wafted toward me, and my hunger in consequence increased: so I went to the table, and removed its cover, and ate a morsel of every dish, and a piece of meat, and I went to the bottle of wine, saying within myself, I will drink a cup: — and I drank it, and then

drank the second, and the third, and so on to the number of ten; and being already stricken by love, I fell upon the floor as one slain. Thus I remained until day came, and I awoke, and found myself outside the garden, with a large sharp knife upon my stomach, and an iron dirhem;³⁰ and I trembled with fear, and took them with me and returned to the house.

I found my cousin saying, I am in this house wretched and sorrowful, with no relief but weeping. And as I entered, I fell down prostrate, throwing the knife and dirhem from my hand, and fainted; and when I recovered, I acquainted her with that which had befallen me, and said to her, I shall not attain my desire. Her grief increased at witnessing my weeping and my excessive passion, and she said to me, I have failed of success in cautioning thee against sleeping; for thou wouldst not attend to my advice: my words profit thee nothing. But I replied, I conjure thee by Allah that thou explain to me the meaning of the knife and the iron dirhem. So she said, As to the dirhem, she alluded by it to her right eye,³¹ and intimated that she swore by it, and said, By the Lord of all creatures, and by my right eye,³² if thou come again and sleep I will assuredly slaughter thee with this knife! — I fear for thee, therefore, O son of my uncle, from her malice; and my heart is full of grief on thine account, and I cannot talk. If, then, thou art confident in thyself that, if thou return to her, thou wilt not sleep, return to her, and beware of sleeping, and so shalt thou attain

thy desire; but if thou know that, shouldst thou go to her again, thou wilt sleep as usual, and so go to her and sleep, she will slaughter thee. — What then, said I, is to be done, O daughter of my uncle? I conjure thee by Allah to help me in this affliction. — She replied, On my head and my eye: and if thou attend to my words and comply with my directions thou wilt accomplish thy desire. I said, I will do so. And she rejoined, When the time of departure cometh I will tell thee. She then pressed me to her bosom, and laid me on the bed, and continued gently kneading my limbs until slumber overcame me, and I sank into sleep;³³ and she took a fan, and, seating herself at my head, fanned my face until the close of day, when she roused me; and on my awaking, I found her at my head with the fan in her hand, and weeping so that her tears had wetted her clothes. But when she saw me that I had awoke, she wiped away her tears, and brought me some food. I refrained from it; but she said to me, Did I not tell thee that thou must attend to my directions? Eat, therefore. — So I ate, and would not oppose her; and she proceeded to put the food into my mouth, while I chewed it, until my stomach was full. She then gave me to drink some infusion of jujubes³⁴ with sugar, and washed my hands, and dried them with a handkerchief, and sprinkled some rose-water upon me; after which I sat with her, in healthy frame; and when the night became dark, she put on me my clothes, and said, O son of my uncle, watch all night, and sleep not; for she will not come to thee this night

until near its close; and, if it be the will of God, thou shalt meet her this night; but forget not my charge. Then she wept, and my heart was pained for her, on account of her excessive weeping; and I said to her, What is the charge which thou gavest me? She answered, When thou departest from her, repeat to her the verse before mentioned.

I then went forth from her full of joy, and proceeded to the garden, and went up to the mak'ad, satiated with food. I remained sleepless a quarter of the night, and the night seemed as long to me as though it were a year; and I continued watching until two thirds of it had passed, and the cocks crew, and I became violently hungry from watching: so I went up to the table, and ate until I was satisfied; and my head became heavy, and I desired to sleep; but suddenly I heard a noise in the distance; whereupon I arose, and washed my hands and mouth, and roused myself; and soon after, she came. She was accompanied by ten female slaves, and she appeared among them like the full moon among the planets: she was attired in a garment of green satin embroidered with red gold; and when she saw me, she laughed, and said, How is it that thou hast remained awake, and that sleep hath not overcome thee? Now that thou hast passed the night sleepless I am convinced that thou art a lover; for among the characteristics of lovers is the watching by 'night in the resolute endurance of desire.—She then turned towards her female slaves, and made a sign to them; whereupon they departed from her; and she approached

me, and pressed me to her bosom, and kissed me, and we conversed together until the morning, when I desired to depart; but she held me, and said to me, Stop, that I may acquaint thee with something, and give thee a charge.—So I stopped; and she unfolded a handkerchief, and, taking forth from it this piece of linen, spread it open before me; and I found in it the design of the gazelles, as thou seest, and I admired it exceedingly, and took it; after which I made a promise to her that I would pay her a visit every night in that garden, and departed from her, full of joy; but in my joy I forgot the verse which my cousin had charged me to repeat. And when she gave me the piece of linen containing the design of the gazelles, she said to me, This is the work of my sister.—And what, said I, is the name of thy sister? She answered, Her name is Noor-el-Hudà:³⁶ and do thou take care of this piece of linen.

After this, when I had taken leave of her and departed, full of joy, I returned and went in to my cousin, and found her lying down, and when she saw me she rose, her tears dropping, and approached me, and, kissing my bosom, said, Hast thou recited the verse as I charged thee? I answered, I forgot it; and nothing drove it from my mind but the design of these gazelles. And I threw down the piece of linen before her. She arose, and then seated herself again, and, in her impatience, shed tears, and said, O son of my uncle, make a present to me of this piece of linen. So I gave it her, and she took it and spread it open,

and saw what was in it. And when the time of my departure came, she said, Go, and may safety attend thee; but when thou retirest from her, recite to her the verse that I taught thee before, and which thou didst forget. — Repeat it to me, said I. And she did so.

I then repaired to the garden, and entered the mak'ad. I found the damsel waiting for me, and when she beheld me she arose and kissed me and seated me, and we ate and drank, and in the morning I repeated to her the verse, which was this: —

O ye lovers, by Allah, inform me, how a youth should act
when his love is intense.

And when she heard it, her eyes filled with tears, and thus she replied: —

He should hide his love, and conceal his secret, and be
patient under every event, and submissive.

I committed this to memory, and, glad at having done what my cousin desired, went forth and returned to her. I found her lying down, with my mother, at her head, weeping for her unhappy state; and when I went in to her, my mother said to me, Perdition to such a cousin as thou! How canst thou leave the daughter of thine uncle indisposed and not inquire respecting her disease? — But my cousin, on beholding me, raised her head, and sat up, and said to me, O 'Azeez, hast thou repeated to her the verse that I taught thee? I

answered, Yes: and when she heard it, she wept, and recited to me another verse, which I retain in my memory. — Let me hear it, said my cousin. And when I had repeated it to her she wept violently, and recited this other verse: —

He hath sought to attain a becoming patience; but found
nought save a heart pining with desire.

She then said to me, When thou goest to her as usual, repeat to her this verse which thou hast heard. I replied, I hear and obey.

So I went to the garden according to my custom, and when I was about to return, I recited to the damsel that verse; and when she heard it, tears poured from her eyes, and she replied, —

Then, if he have not the patience to conceal his secret, I
know nothing better for him than death.

Retaining this in my memory, I returned to the house; and when I went in to my cousin, I found her fallen down in a fit, and my mother sitting at her head; and when my cousin heard my voice, she opened her eyes, and said, O 'Azeez, hast thou repeated to her the verse? I answered, Yes: and when she heard it, she wept, and recited to me this other verse. And I repeated it to her; and as soon as she heard it she fainted again, and, on her recovering, recited another verse, which was this: —

We hear and obey, and we die; then convey my salutation
to the person who hath prevented our union.³⁶

At the approach of the following night I went again to the garden as usual, and found the damsel expecting me; and we ate and drank; and in the morning, when I was about to depart, I repeated to her what my cousin had said; whereupon she uttered a loud cry, and was agitated, and exclaimed, By Allah, she who uttered this verse hath died! She then wept, and said to me, Wo to thee! Is not she who uttered this verse related to thee? — I answered, She is the daughter of my paternal uncle. — Thou liest, replied she: by Allah, if she were the daughter of thy uncle thou hadst borne her the same love that she bore thee. Thou art he who hath destroyed her, and may God destroy thee in like manner! By Allah, if thou hadst told me of thy having a cousin, I had not admitted thee into my favour. — Verily, said I, she is my cousin, and she explained to me the signs that thou madest me, and it was she who taught me how to proceed with thee: I had not obtained access to thee but through her good management. — And did she know of our affair? said she. I answered, Yes. — May Allah, she exclaimed, cause thee to bewail thy youth, as thou hast caused her to bewail hers! She then said to me, Go and see her.

I departed, therefore, troubled in mind, and proceeded until I came to our street, when I heard a wailing, and, asking respecting it, was answered, We found 'Azezeh lying behind the door, dead. I entered the house, and when my mother beheld me, she exclaimed, The crime of destroying her is on thy neck, and may God not pardon thee her

blood! Perdition to such a cousin as thou! — My father then came, and we prepared her body for interment, and performed the funeral-ceremonies, and buried her; and we caused recitations of the whole of the Kur-án to be performed at her tomb, and remained there three days, after which I returned to the house, sorrowing for her. And my mother addressed me, and said, I desire to know what thou didst to her, so that thou brokest her heart. I asked her continually, O my son, respecting the cause of her disorder; but she would not acquaint me with it. I conjure thee, therefore, by Allah, that thou inform me what thou didst unto her, to cause her death. — I replied, I did nothing. But she said, May God avenge her upon thee! for she mentioned to me nothing, but concealed the truth of her case until she died, still preserving her affection for thee; and when she died I was with her, and she opened her eyes, and said to me, O wife of my uncle, may God hold thy son guiltless of my blood, and not punish him for that which he hath done unto me; and now God transporteth me from the perishable world to the world of eternity. And I replied, O my daughter, may God preserve thee, and preserve thy youth! And I asked her respecting the cause of her disorder: but she answered not. Then she smiled, and said, O wife of my uncle, if thy son desire to go to the place which he is accustomed to frequent, tell him to repeat these two phrases on departing from it: — Fidelity is good, and treachery is base: — and this I desire in my compassion for him, that

I may shew him compassion in my life and after my death. She then gave me something for thee, and took an oath of me that I would not give it to thee until I should see thee weeping for her and lamenting: this thing I have, and when I see thee in the state that she hath described I will give it to thee. — I said to her, Shew it me. But she would not.

I then gave myself up to my pleasures, and thought not of the death of my cousin; for I was unsettled in mind, and wished that I were passing the whole of every night and day with my beloved; and scarcely had the next night approached when I repaired again to the garden. I found the damsel sitting there, burning with impatience to see me; and as soon as she beheld me, she hastened to me and clung to my neck, and asked me respecting my cousin. I answered her, She is dead, and we have performed zikrs ³⁷ and recitations of the Kur-án for her, and four nights have passed since her death, and this is the fifth. When she heard this, she cried out and wept, and said, Did I not tell thee that thou hadst killed her? Hadst thou informed me of her, before her death, I had requited her for the kindness that she hath shewn me; for she hath been of service to me in giving thee access to me: had it not been for her, I should not have had an interview with thee, and I fear thou wilt fall into a calamity on account of her disaster. — I replied, She acquitted me before her death. And I related to her what my mother had told me; upon which she exclaimed, By Allah, I conjure

thee, when thou goest to thy mother, learn what it is that she hath. — My mother, said I, told me, Thy cousin, before she died, charged me saying, If thy son desire to go to the place which he is accustomed to frequent, tell him to repeat these two phrases: — Fidelity is good, and treachery is base. — And when the damsel heard this, she exclaimed, The mercy of God (whose name be exalted!) be upon her, for she hath saved thee from me: I was meditating an injury to thee; but now I will not hurt thee nor trouble thee. And I wondered at this, and said to her, What didst thou purpose before this to do to me, after mutual love had taken place between us? She answered, Thou art devoted to me; but thou art young, and thy mind is free from deceit, and thou knowest not our malice nor our deceit: were she still in the bonds of life, she would assist thee; for she is the cause of thy safety, and hath delivered thee from destruction: and now I charge thee that thou speak not with any female, nor answer any of our sex, young or old. Beware, beware; for thou art ignorant of the deceit of women, and their malice: she who used to interpret the signs to thee is dead; and I fear for thee lest thou fall into a calamity and find none to deliver thee from it after the death of thy cousin. O my sorrow for the daughter of thy uncle! Would that I had known her before her death, that I might have requited her for the kindness that she hath done me! The mercy of God (whose name be exalted!) be upon her, for she concealed her secret, and revealed not what

she felt; and but for her, thou wouldst never have had access to me. And now I have a service to demand of thee. — What is it? said I. She answered, That thou conduct me to her tomb, that I may visit her at her grave, and inscribe some verses upon it. I replied, To-morrow, if it be the will of God, whose name be exalted! — So I remained with her that night, and frequently she said to me, Would that thou hadst told me of thy cousin before her death! And I asked her, What is the meaning of these words which she said — Fidelity is good and treachery is base? But she answered me not.

In the morning, therefore, she arose, and, taking a purse containing some pieces of gold, said to me, Arise, and shew me the tomb, that I may visit it, and write upon it some verses, and build over it a cupola, and pray for mercy upon her, and bestow these pieces of gold in alms for her soul. I replied, I hear and obey. And I walked before her, and she followed me, and employed herself in giving alms on the way as she went, and every time that she did so she said, This is an alms for the soul of 'Azeezeh, who concealed her secret until she drank the cup of death, and revealed not her love. Thus she continued to give of the contents of the purse, and to say, For the soul of 'Azeezeh, — until we arrived at the tomb, and the contents of the purse were exhausted; and when she beheld the tomb, she threw herself upon it, and wept violently. She then took forth a pointed instrument of steel, and a small mallet, and engraved

upon the stone at the head of the tomb, in small characters, these verses: —

I passed by an undistinguished tomb in the midst of a garden,
with seven anemones upon it; ³⁸

And I said, Whose tomb is this? The soil answered, Be
respectful, for this is the resting-place of a lover.

So I said, God keep thee, O victim of love, and lodge thee in
the highest stage of Paradise!

How miserable are lovers among the creation, when even
their tombs are covered with vile dust!

Were I able [O tomb], I would make of thee a garden, and
water it with my streaming tears!

She then again wept violently, and arose, and I arose with her; and after we had returned to the garden, she said to me, I conjure thee by Allah that thou never forsake me. And I replied, I hear and obey. So I resumed my visits to her as before, and she treated me with kindness and honour, and used to ask me respecting the two phrases which my cousin 'Azezeh had mentioned to my mother, and I repeated them to her. Thus I remained, eating and drinking, and enjoying her conversation, and attiring myself in changes of delicate clothing, until I became stout and fat, and I experienced neither anxiety nor grief nor sorrow, and forgot my cousin.

I continued drowned in these pleasures for a whole year; and at the commencement of the new year, I entered the bath, and refreshed myself, and put on a handsome suit; and after I had gone forth from the bath, I drank a cup of wine, and smelt the odours of my clothes, which were richly

perfumed with various scents. My heart was unoppressed by calamities or misfortunes; and when the hour of nightfall came, I desired to repair to the damsel; but I was intoxicated, and knew not my way; and, in going to her, intoxication led me aside into a by-street called the street of the Nakeeb: ³⁹ and as I was proceeding along it, lo, an old woman came, with a lighted candle in one of her hands, and in her other hand a folded letter. I advanced towards her, and she, with weeping eye, said to me, O my son, art thou able to read? I answered her, Yes, my old aunt. And she said, Take this letter, and read it to me. And she handed me the letter; so I took it from her and opened it, and read to her its contents, informing her that it was a letter from the absent, with salutations to the beloved. And when she heard this, she rejoiced at the good news, and ejaculated a prayer for me, saying, May God dispel thine anxiety as thou hast dispelled mine! She then took the letter, and proceeded a few steps; but presently she returned to me, and, kissing my hand, said, O my lord, may God (whose name be exalted!) give thee enjoyment of thy youth, and not disgrace thee. I beg that thou wilt walk with me a few paces, to that door; for I have told them what thou hast read to me of the letter, and they do not believe me: come with me, therefore, two steps, and read to them the letter outside the door, and accept my prayer for thee. — And what, said I, is the history of this letter? She answered, O my son, this letter hath come from my son, who hath been

absent from us for the space of ten years; for he journeyed with merchandise, and hath remained abroad during that period, and we relinquished all hope of his return, thinking that he was dead: then came to us this letter from him; and he hath a sister who hath wept for him during his absence night and day; and I told her that he was in health and prosperity; but she believed me not, and said to me, Thou must bring me a person to read this letter and to acquaint me with its contents, that my heart may be set at ease and my mind comforted. — Thou knowest, O my son, that the loving is prepossessed with evil anticipations: favour me, therefore, by reading this letter while thou shalt stand outside the curtain, and his sister shall hear it within the door, that the recompense of him who accomplisheth a want for a Muslim, and dispelleth from his mind a trouble, may be thine: for the Apostle of God (may God bless and save him!) hath said, Whoso dispelleth from the mind of a sorrowful person one of the troubles of this world, God will dispel from his mind one of the troubles of the world to come: — and in another tradition, Whoso dispelleth from the mind of his brother one of the troubles of this world, God will dispel from his mind seventy-two of the troubles of the day of resurrection: — and now I have desired thee, do not disappoint me. — So I replied, I hear and obey: proceed before me.

She therefore walked before me, and I followed her a little way, until she arrived at a great door overlaid with copper; and she stopped at this door,

and called out in Persian, and immediately a damsel approached, with light and nimble step. Her trousers were tucked up to her knees, and I beheld a pair of legs that confounded the mind and the eye by their beauty: they were like two columns of alabaster, and ornamented with anklets of gold set with jewels. The skirts of her outer clothes were tucked up under her arms, and her sleeves were turned up from her arms, and I looked at her white wrists, and upon them were two pairs of bracelets: in her ears were two ear-rings of pearls; and upon her neck was a necklace of costly jewels; and on her head, a koofeeyeh,⁴⁰ quite new, adorned with precious gems. She had tucked the skirt of her inner tunic within the band of her trousers, and appeared as though she had been employed in some active work. And when she beheld me, she said, with an eloquent and sweet tongue that I had never heard surpassed in sweetness, O my mother, is this he who hath come to read the letter? She answered, Yes. And the damsel stretched forth her hand to me with the letter. There was, between her and the door, a distance of about half a rod;⁴¹ and I extended my hand to take the letter from her, and put my head and shoulders within the door to draw near to her; but before I knew what she was about to do, the old woman placed her head against my back, and pushed me forward, while my hand was holding the letter, and I looked around, and found myself in the midst of the house; that is, within the vestibule. The old woman entered more quickly than

the blinding lightning, and had nothing to do but to shut the door: and when the damsel beheld me within the vestibule, she approached me, and pressed me to her bosom, and, taking me by the hand, unable to extricate myself from her grasp, led me, preceded by the old woman with the lighted candle, until she had passed through seven vestibules; after which she conducted me into a large saloon, with four leewáns,⁴² in which a horseman might play at goff.⁴³ She then seated me, and said to me, Open thine eye. And I did so, giddy from the violence that I had experienced, and saw that the whole construction of the saloon was of the most beautiful alabaster, and all its furniture, including the cushions and mattresses, of brocade. In it were also two benches of brass, and a couch of red gold set with pearls and jewels, not suitable to any but a King like thee.

After this, she said to me, O 'Azeez, which of the two states is the more agreeable to thee, life or death? I answered her, Life. And she said, Then if life is more agreeable to thee, marry me. — I dislike, I replied, marrying such a person as thou. She rejoined, If thou marry me, thou wilt be secure from the daughter of the crafty Deleeleh.⁴⁴ — And who, said I, is the daughter of the crafty Deleeleh? She laughed, and answered, How is it that thou knowest her not, when thou hast now been in her company a year and four months? May Allah (whose name be exalted!) destroy her. Verily there existeth not any one more treacherous than she. How many persons hath she killed before

thee, and what deeds hath she done! And how hast thou escaped from her, without her killing or troubling thee, when thou hast been in her company all this time? — When I heard her words I wondered extremely, and said to her, O my mistress, who acquainted thee with her? She answered, I know her as the age knoweth its calamities; but I desire that thou inform me of all that thou hast experienced from her, that I may know the cause of thy safety from her. So I related to her all that had happened to me with her and with my cousin 'Azeezeh; and she exclaimed, Allah have mercy upon her! — and her eyes shed tears, and she struck her hands together, when she heard of the death of my cousin 'Azeezeh, and said, May Allah compensate thee abundantly for the loss of her, O 'Azeez; for she hath been the cause of thy safety from the daughter of the crafty Deleelah; and had it not been for her, thou hadst perished.⁴⁵ After this, she clapped her hands, and said, O my mother, bring in those who are with thee. And lo, the old woman approached with four lawful witnesses; and she lighted four candles; and when the witnesses entered, they saluted me, and seated themselves; and the damsel covered herself with an izár, and appointed one of the witnesses to be her deputy in making her contract. So they performed the marriage-contract, and she affirmed of herself that she had received the whole of the dowry, both the portion usually paid in advance and the arrears, and that she was indebted to me in the sum of ten thousand pieces of silver; after which

she gave to the witnesses their fees, and they departed.

On the following day, I desired to go out; but she approached me laughing, and said, Dost thou think that going out from the bath is like entering it? ⁴⁶ I imagine thou thinkest me to be like the daughter of the crafty Deleeleh. Beware of entertaining such an idea. Thou art no other than my husband, according to the Kur-án and the Sunneh; and if thou hast been intoxicated, return to thy reason. Verily this house in which thou art is not opened but on one day in every year. Go to the street-door and look. — So I went and looked, and found it closed and nailed, and returned and told her so; and she said to me, O 'Azeez, we have of flour and grain and fruits and pomegranates and sugar and meat and sheep and fowls and other provisions what will suffice us for many years, and from this last night our door will not be opened until after a year, and I know that thou wilt not behold thyself outside this house until after a year hath expired. Upon this I exclaimed, There is no strength nor power but in God! And she laughed, and I laughed also, and complied with her orders, and remained with her until the twelve months of the year had expired, when I was blest with a son by her. And on the first day of the following year, I heard the opening of the door, and lo, men came in with kaaks ⁴⁷ and flour and sugar; and I desired to go out; but she said to me, Wait until nightfall, and as thou camest in, so go forth. I therefore waited until that hour,

and was on the point of going out, in fear and trembling, when she said to me, By Allah, I will not let thee go until I have made thee swear to me that thou wilt return this night before the door is closed. So I promised her to do it; and she made me swear by binding oaths upon the sword and the Kur-án, and by the oath of divorce, that I would return to her.⁴⁸

I then went forth from her, and repaired to the garden. I found it open as usual, and was angry, saying within myself, I have been absent from this place a whole year, and, coming unawares, have found it open as usual. I wonder if the damsel be still there as heretofore, and I must enter and see before I go to my mother. — It was then night-fall, and I entered the garden, and, proceeding to the mak'ad, found the daughter of the crafty Delecleh sitting with her head upon her knee and her hand upon her cheek. Her complexion was changed, and her eyes were sunk, and when she beheld me she exclaimed, Praise be to God for thy safety! — and she endeavoured to rise, but fell down through her joy. I was ashamed at seeing her, and hung down my head; but presently I advanced to her and kissed her, and said to her, How didst thou know that I was coming to thee at this time? She answered, I knew it not. By Allah, for a year I have not tasted sleep; but have sat up every night expecting thee, and in this state have I been from the day when thou wentest forth from me and I gave thee the new suit of clothing and thou promisedst me that thou wouldst return

to me. I remained expecting thee, and thou camest not the first night, nor the second, nor the third: so I still waited in expectation of thy coming; for such is the way of the lover: and I would now that thou tell me what hath been the cause of thine absence from me this year. I therefore told her; and when she knew that I had married, her countenance became pale. I then said to her, I have come to thee this night, but must go before the morning. But she exclaimed, Is it not enough for her to have married thee, and to have employed this stratagem against thee, and imprisoned thee with her a whole year, that she hath made thee swear by the oath of divorce that thou wilt return to her before the morning, and will not allow thee to divert thyself with thy mother nor with me, and cannot endure thy passing one night with either of us? What then must be the state of her from whom thou hast been absent a whole year, though I knew thee before she did! But may Allah have mercy on 'Azeezeh; for she suffered what none other hath suffered, and endured with patience that of which none else hath endured the like, and died through thy oppression. It was she who protected thee from me. I thought that thou wouldst return, and gave thee liberty, though I was able to imprison thee, and to destroy thee.

Having thus said, she wept, and became enraged, and looked at me with the eye of anger; and when I beheld her in this state, the muscles of my side quivered, and I feared her, and became as the bean upon the fire. She then cried out, and suddenly ten

female slaves came to me, and threw me upon the floor; and when I fell under their hands, she arose, and, taking a knife, said, I will slaughter thee as goats are slaughtered, and this shall be thy least recompense for that which thou hast done unto thy cousin. When I beheld myself, therefore, beneath her female slaves, and my cheek was soiled with the dust, and I saw the knife in her hand, I looked upon death as inevitable. I implored her mercy; but she only increased in hardness, and ordered the female slaves to bind my hands behind me; and they did so, and, throwing me upon my back, seated themselves upon my body, and held my head. Then two of them arose and took hold of my toes, and two others seated themselves upon my legs; after which, their mistress arose, with two others of them, and she ordered them to beat me; whereupon they beat me until I fainted, and my voice became inaudible; and when I recovered, I said within myself, Verily my being slaughtered were easier to me than this beating! I bethought myself of the words of my cousin, when she said, May God avert from thee her wickedness!—and I cried out and wept until my voice failed. She then sharpened the knife, and said to the female slaves, Uncover his throat. But God inspired me to repeat the two phrases which my cousin had charged me to utter, namely, Fidelity is good, and treachery is base;—and when she heard this, she cried out and said, Allah have mercy upon thee, O 'Azeezeh! Would that thy youth had been spared! Thou hast profited thy cousin during

thy life and after thy death! — Then addressing me, she added, By Allah, thou hast saved thy life from me by means of these two phrases; but I must cause thee to bear a mark of my resentment. — So saying, she inflicted upon me a cruel wound, and I fainted; but when I recovered, the blood had stopped, and she gave me to drink a cup of wine, and spurned me with her foot.

I rose; but was unable at first to walk: presently, however, I proceeded by little and little until I arrived at the door of my wife's house. I found it open, and threw myself within it, in a state of distraction; and my wife came and took me up and conveyed me to the saloon, where I fell into a deep sleep; but when I awoke, I found myself laid at the gate of the garden.

In anguish I rose, and went to my home, and, entering the house, found my mother weeping for me, and exclaiming, Would that I knew, O my son, in what land thou art! So I approached her, and threw myself upon her, and when she beheld me, she saw that I was unwell. Yellowness and blackness were mingled upon my face; and I remembered my cousin, and the kindness she had shewn me, and was convinced that she loved me. I wept for her, and my mother also wept, and then said to me, O my son, thy father is dead. And upon this, my rage increased, and I wept until I became insensible; and when I recovered, I looked towards the place where my cousin was accustomed to sit, and wept again till I fainted from the violence of my lamentation. I ceased not to weep and wail

until midnight, when my mother said to me, Thy father hath been dead ten days. But I replied, I think of no one but my cousin; for I deserve what hath happened to me, because I neglected her when she loved me. She asked me, therefore, And what hath happened to thee? So I related to her that which had befallen me; to which she replied, Praise be to God that this happened to thee and that she did not slaughter thee! She then applied remedies to my wound until I recovered, and regained my usual strength; and she said to me, O my son, I will now produce to thee the deposite with which thy cousin intrusted me; for it is thine, and she made me swear that I would not produce it to thee until I saw that thou rememberedst her and mournedst for her, and that thine affections for another were severed; and now I hope that I find in thee these dispositions. She therefore arose, and, opening a chest, took forth from it this piece of linen containing the design of the gazelles, which I had originally given to her; and when I took it, I found written upon it some verses complaining of her unrequited love for me, and there fell from it a paper containing some words of consolation and counsel.⁴⁹

As soon as I had read and understood this paper, I wept again, and my mother did the same, and I continued looking at it and weeping until the approach of night; and in this state I remained for the space of a year; after which, some merchants of my city, the same whom I am accompanying in this caravan, prepared for a journey; and

my mother suggested to me that I should fit myself out and go with them, saying to me, Perhaps the journey will dispel this sorrow which thou sufferest, and thou wilt be absent a year, or two years, or three, until the caravan returneth, and thy heart may become dilated. Thus she continued to persuade me, so that I prepared some merchandise, and journeyed with them; but my tears have not dried up during my travels; for at every station where we halt I spread this piece of linen before me, and look at this design, and think of my cousin, and weep for her as thou seest, since she loved me excessively, and died through my unkindness; I doing nothing but evil to her, while she did nothing to me but what was good. When the merchants return from their journey, I shall return with them, and the period of my absence will be a complete year; but I still suffer increasing sorrow; and my sorrow hath been only augmented in consequence of my passing by the Islands of Camphor and the Castle of Crystal.⁵⁰

These Islands are seven in number, and the sovereign of them is a King named Sháh-Zemán.⁵¹ He hath a daughter named Dunyà;⁵² and it was told me that it was she who worked the designs of the gazelles, and that this design which is in my possession was one of her work; and when I knew this, I became excessively desirous of seeing her: so, when the caravan entered her country, I went forth and wandered about the gardens, which contained a profusion of trees. The superintendent of the gardens was a sheykh advanced in age;

and I said to him, O sheykh, to whom doth this garden belong? He answered, To the King's daughter, the lady Dunià, and we are beneath her palace; and if thou desire to amuse thyself, open the private door, and take a view of the garden and smell the odours of the flowers. So I said to him, Have the kindness to allow me to sit in this garden until she passeth by, that I may enjoy a glance at her. The sheykh replied, There will be no harm in thy doing so. When he said this, therefore, I gave him some money, saying to him, Buy for us something to eat. And he rejoiced at receiving the money, and, opening the door, conducted me within; and we proceeded until we came to a pleasant spot, where he brought me some delicate fruits, and said to me, Sit here while I go and return to thee. And he left me and departed, and, after he had been absent a while, returned bringing a roasted lamb; and we ate until we were satisfied, my heart longing to behold the lady, and while we were sitting, lo, the door opened; whereupon he said to me, Rise, and conceal thyself. So I rose, and hid myself; and a black eunuch put forth his head from the door, and said, O sheykh, is any one with thee? He answered, No. — Then close the door, said the eunuch. The sheykh, therefore, closed the door of the garden; and lo, the lady Dunià came forth. When I beheld her, I thought that the moon had descended upon the earth; my mind was confounded, and I desired her as the thirsty longeth for water; and after a while, she closed the door and departed. I then went forth

from the garden, and repaired to my lodging, knowing that I could not obtain access to her; and when my companions prepared for departure, I also prepared myself, and travelled with them towards thy city; and on our arrival here, we met with thee. — This is my story, and this is what hath happened unto me; and peace be on thee.

CONTINUATION OF THE STORY OF TÁJ-EL-MULOOK AND THE LADY DUNYÀ

When Táj-el-Mulook heard this story, his heart became troubled with love for the lady Dunyà. He then mounted his horse, and, taking with him 'Azeez, returned to his father's city, where he assigned to him a house, and furnished it with everything that he required; after which he left him, and repaired to his palace. His tears ran down upon his cheeks (for hearing affecteth as sight and union), and in this state he remained until his father came in to him, and, finding that his colour was changed, knew that he was oppressed by anxiety and grief: so he said to him, O my son, acquaint me with thy case, and tell me what hath happened to thee to change thy colour. He therefore related to him all that he had heard of the story of Dunyà, and how he had fallen in love with her from hearsay, without having seen her; whereupon his father said to him, O my son, her father is a King, and his country is distant from us: abandon, therefore, this idea, and enter the palace of thy mother; for in it are five hundred female

slaves like so many moons, and whoever of them pleaseth thee do thou take her; or, if none of them please thee, we will demand in marriage for thee one of the daughters of the Kings, more beautiful then the lady Dunyà. But he replied, O my father, I desire not any but her: it was she who worked the design of the gazelles that I saw, and I must have her, or I will flee into the deserts, and kill myself on her account.

So his father said, Have patience with me, O my son, that I may send to her father and demand her of him in marriage, and accomplish for thee thy wish, like as I did for myself in the case of thy mother; and if he consent not, I will convulse his kingdom around him, and send against him an army of which the rear shall be with me when the van is with him. He then called for the young man 'Azeez, and said to him, O my son, knowest thou the way? He answered, Yes. — Then I desire of thee, said the King, that thou journey with my Wezeer. And 'Azeez replied, I hear and obey, O King of the age. The King, therefore, summoned his Wezeer, and said to him, Manage for me the affair of my son according to thy knowledge, and repair to the Islands of Camphor, and demand in marriage the daughter of their King. He replied, I hear and obey. And Táj-el-Mulook returned to his apartments, and his malady and impatience increased: he fell down in a swoon, and recovered not until the morning; and when the morning arrived, his father came to him, and saw his complexion more

changed, and his sallowness increased; and he exhorted him to patience, and promised him the accomplishment of his union.

The King then equipped 'Azeez, with his Wezeer, and supplied them with the presents; and they journeyed days and nights until they beheld the Islands of Camphor, when they halted on the bank of a river, and the Wezeer sent forward a messenger from his party to the King, to acquaint him with their approach; and half a day after the departure of the messenger, suddenly they saw that the chamberlains of the King, and his emeers, had advanced to meet them from the distance of a league; and they met him, and attended them until they went in with them to the King. They placed before the King the presents, and remained in his palace four days; and on the fifth day the Wezeer arose and went in to the King, and, standing before him, delivered to him his message, and acquainted him with the cause of his coming; but the King was perplexed how to answer, for his daughter liked not marriage; and he hung down his head for a while towards the floor; and after this he raised it, and, looking towards one of the eunuchs, said to him, Go to thy mistress Dunyà and acquaint her with what thou hast heard, and with the purpose of the visit of this Wezeer. So the eunuch went, and, after a short absence, returned to the King, and said to him, O King of the age, when I went in to the lady Dunyà, and acquainted her with what I had heard, she was violently enraged, and rose against

me with a stick, and would have broken my head; wherefore I fled from her; and she said to me, If my father force me to marry, him whom I marry I will kill. Her father, therefore, said to the Wezeer and 'Azeez, Salute ye the King, and inform him of this, and that my daughter liketh not marriage. Accordingly the Wezeer returned with his attendants unsuccessful, and they continued their journey until they went in unto the King, and acquainted him with what had happened; and upon this he ordered the chiefs to call together the troops that they might march to war; but the Wezeer said to him, Do not this; for the King is not in fault: the refusal is on the part of his daughter, who, when she knew of this proposal, sent to say, If my father force me to marry, I will kill him whom I marry, and kill myself after him.

And when the King heard the words of the Wezeer, he feared for his son Táj-el-Mulook, and said, If I make war upon her father, and obtain possession of his daughter, she will kill herself. He then acquainted his son Táj-el-Mulook with the truth of the case; and when the prince heard it, he said to his father, O my father, I cannot exist without her: I will therefore go to her, and seek means of obtaining an interview with her, though I die in the attempt: and I will do nothing but this. His father said, How wilt thou go to her? He answered, I will go in the disguise of a merchant. — Then if it must be so, rejoined the King, take with thee the Wezeer and 'Azeez. He

then took forth for him some money from his treasuries, and prepared for him merchandise at the price of a hundred thousand pieces of gold, and they both agreed as to this course; and when night came, Táj-el-Mulook and 'Azeez went to the abode of the latter, and there passed that night. But the heart of Táj-el-Mulook was captivated, and neither eating nor rest pleased him: reflections overwhelmed him, and he was drowned in them; and, longing for his beloved, he poured forth his tears, and wept violently; and 'Azeez wept with him, reflecting upon his cousin; and they both continued thus until the morning, when Táj-el-Mulook arose and went in to his mother. He was equipped for the journey; and she asked him respecting his state: so he acquainted her with the whole truth; and she gave him fifty thousand pieces of gold, and bade him farewell, and he went forth from her, while she offered up prayers for his safety, and for his union with the object of his love. He then went in to his father, and asked his permission to depart; and the King granted him permission, and gave him fifty thousand pieces of gold, and ordered that a tent should be pitched for him outside the city.

A large tent was therefore pitched for him; and after they had remained in it two days, they commenced their journey; and Táj-el-Mulook treated 'Azeez with familiar kindness, and said to him, O my brother, I cannot henceforth part with thee. — And I, replied 'Azeez, am of the like mind, and desire to die at thy feet; but, O my brother, my

heart is troubled with thoughts of my mother. So Táj-el-Mulook said, When we shall have attained our wish, all will be well. Now the Wezeer had charged Táj-el-Mulook to display an air of patience, and 'Azeez occupied himself with reciting to him verses, and narrating to him histories and tales; and they continued on their way by night and day for the space of two months. The length of the journey became wearisome to Táj-el-Mulook; and the violence of his desire, and his passion and distraction, increased: so when they drew near to the city, he rejoiced excessively, and his anxiety and grief ceased.

They entered it in the garb of merchants, the King's son being also clad in the same manner, and, coming to a place known as the abode of merchants, which was a large Khán, Táj-el-Mulook said to 'Azeez, Is this the abode of the merchants? 'Azeez answered, Yes: it is not, however, the Khán in which I lodged with the caravan that I accompanied; but it is better than that. So they made their camels lie down, and unloaded, and, having deposited their goods in the magazines, remained there to take rest four days. The Wezeer then suggested to them that they should hire for themselves a large house; to which they assented; and they hired a spacious house, fitted for festivities. There they took up their abode; and the Wezeer and 'Azeez studied to devise some stratagem for the sake of Táj-el-Mulook, who was perplexed, not knowing what to do. The Wezeer could contrive no other plan than that of his opening for

himself a shop to carry on the trade of a merchant in the market of fine stuffs: he therefore addressed Táj-el-Mulook and 'Azeez, and said to them, Know that if we remain in this state we shall not attain our wish; and a thing hath occurred to my mind which probably may be advisable, if it be the will of God. So they replied, Do what seemeth fit to thee; for a blessing attendeth the aged, and especially in thy case, since thou hast devoted thyself to the management of affairs: therefore give us the advice which hath suggested itself to thy mind. And he said to Táj-el-Mulook, It is my opinion that we should hire for thee a shop in the market of fine stuffs, and that thou shouldst sit in it to sell and buy; for every person of the higher rank and of the people in general standeth in need of such stuffs, and if thou sit in that shop thy affair will be arranged, if it be the will of God (whose name be exalted!), especially because of thy comely person; but make 'Azeez thy trusty attendant, and seat him in the shop to hand to thee the stuffs. And when Táj-el-Mulook heard these words, he said, This is a judicious opinion:—and immediately he took forth a suit of merchant's attire, and clad himself in it, and arose and went forth, followed by his young men, and gave to one of them a thousand pieces of gold to fit up the shop.

They proceeded until they arrived at the market of fine stuffs, and when the merchants saw Táj-el-Mulook, and observed his handsome and comely person, they were confounded, and began to say, Hath Ridwán⁵³ opened the gates of Paradise and

neglected them, so that this youth of surprising beauty hath come forth? — and one said, This is probably one of the angels. And when they went in among the merchants, they inquired for the shop of the Sheykh of the market. The merchants, therefore, guided them thither, and they went to him; and as they approached him, he and the merchants who were with him rose to them, and received them with honour, especially the excellent Wezeer; for they saw him to be an aged and venerable man; and observing that he was accompanied by Táj-el-Mulook and 'Azeez, they said, No doubt this sheykh is the father of these two young men. The Wezeer then said to them, Who among you is the Sheykh of the market? They answered, This is he. And the Wezeer, looking at him and observing him, saw that he was an old man of grave and respectable aspect, and possessing servants and young men. The Sheykh of the market greeted them with friendly compliments, and treated them with great honour, and, having seated them by his side, said to them, Have ye any business which we may have the happiness of transacting? The Wezeer answered, Yes: I am an old man, advanced in age, and I have these two young men: I have travelled with them through all regions and countries, and have not entered a town without remaining in it a whole year, that they might amuse themselves with the sight of it and become acquainted with its inhabitants; and now I have come to this your town, and have chosen to make a stay in it: I therefore

desire of thee one of the best shops, that I may seat them in it to traffic, and that they may amuse themselves with the sight of this city, and acquire the manners of its people, and obtain an experience in buying and selling and other commercial transactions.

So the Sheykh of the market replied, There will be no harm in doing so:—and, looking at the two young men, he was delighted with them, and he arose and stood like a servant before them to wait upon them. And afterwards he went and prepared for them the shop: it was in the midst of the market, and there was none larger than it, nor any more handsome there; for it was spacious and decorated, and contained shelves of ivory and ebony. He then delivered the keys to the Wezeer (who was also in the garb of a merchant), and said, God grant that it may be attended with blessings to thy two sons! ⁵⁴ And when the Wezeer had taken the keys of the shop, he went to it, together with the servants, who deposited in it their goods; and they ordered the servants to remove thither all the merchandise and stuffs and rarities that they had. These things were worth treasuries of wealth; and they transported the whole of them to the shop. They then passed the night, and in the morning the Wezeer conducted the two young men to the bath, where they washed and enjoyed themselves to the utmost, after which they returned to their abode to rest from the fatigue of bathing, and ate and drank; and they passed the next night in their abode in the most perfect joy and happiness.

And on the following morning they rose from their sleep, and, having performed the ablution, recited the divinely-ordained prayers, and drank their morning-beverage; ⁵⁵ and when daylight came, and the shops and markets were opened, they went forth from their abode, and repaired to the market, and opened the shop. The servants had prepared it for them in the handsomest manner, and spread it with carpets of silk, and placed in it two mattresses, each of which was worth a hundred pieces of gold; and upon each mattress they spread a skin such as Kings sit upon, surrounded with an edge of gold: so Táj-el-Mulook seated himself upon one mattress, and 'Azeez upon the other, and the Wezeer sat in the midst of the shop, while the servants stood before them. The people heard of them, and crowded about them, and they sold of their merchandise; and the fame of Táj-el-Mulook was spread through the city, and the report of his handsomeness and comeliness was blazed throughout it. They continued this life for several days, the people pressing to them; after which the Wezeer addressed Táj-el-Mulook, and enjoined him to conceal his case, and, having charged 'Azeez to keep watch over him, repaired to the house to plan some mode of proceeding that might be of advantage to them. Meanwhile, Táj-el-Mulook and 'Azeez sat conversing together; and the former said, Perhaps some one may come from the lady Dunyà.

Thus Táj-el-Mulook passed his time days and nights, and slept not; desire overpowered him,

and he became more and more emaciated and infirm, renouncing the delight of sleep, and abstaining from drink and food; but still he was like the full moon: and as he was sitting one day, lo, an old woman approached and advanced towards him, followed by two female slaves, and she continued to draw near until she stopped at his shop. Beholding his graceful person, and his handsome and lovely aspect, she wondered at his beauty, and said, Extolled be the perfection of Him who created thee! Extolled be the perfection of Him who hath made thee a temptation to all creatures! — She ceased not to gaze at him, and said, This is not a mortal: this is no other then a noble angel.⁵⁶ Then drawing close to him, she saluted him, and he returned her salutation, and rose to her, standing upon his feet,⁵⁷ and smiled in her face. All this he did at the hinting of 'Azeez; after which he seated her by his side, and occupied himself with fanning her until she had rested herself; when she said to him, O my son! O thou of perfect qualities and graces! art thou of this country? — Táj-el-Mulook answered her, with an eloquent and sweet and charming voice, By Allah, O my mistress, in my life I never entered this country until now; and I have not taken up my abode in it but for the sake of amusement. And she wished him honour, and welcomed him, and said, What stuffs hast thou brought with thee? Show me something beautiful; for the beautiful bringeth not anything but what is beautiful. — And when Táj-el-Mulook heard her words his heart palpi-

tated; but he understood not their meaning: so 'Azeez made a sign to him; and Táj-el-Mulook said to her, I have everything that thou desirest of stuffs suitable only to Kings and the daughters of Kings. For whom, then, wouldst thou purchase, that I may display to thee what will be appropriate? — He desired by this question to learn the meaning of her words; and she answered, I want some stuff suitable to the lady Dunyà, the daughter of King Sháh-Zemán. On hearing the mention of his beloved, Táj-el-Mulook rejoiced exceedingly, and said to 'Azeez, Bring me the most magnificent of the goods that are by thee. And 'Azeez gave him a wrapper, and untied it before her, and Táj-el-Mulook said to her, Choose what will suit her; for this is such as is not found with any but me. So the old woman chose some stuff that was worth a thousand pieces of gold; and said, What is the price of this? — What! said he, shall I bargain with a person like thee respecting this contemptible thing? Praise be to God who hath made me acquainted with thee. — And the old woman exclaimed, I invoke, for thy comely face, the protection of the Lord of the Daybreak! ⁵⁸ for verily thy face is comely, and so are thine actions. Joy be to her who possesseth thee, and especially if she be endowed with beauty like thee! — Upon this, Táj-el-Mulook laughed until he fell backwards, and said [within himself], O Accomplisher of desires by the means of wicked old women! ⁵⁹ And she said to him, O my son, what is thy name? He answered, My name is

Táj-el-Mulook. — This, she replied, is one of the names of Kings; but thou art in the garb of the merchants. So 'Azeez said, From the affection of his family for him, and the high estimation in which they held him, they gave him this name. And the old woman replied, Thou hast spoken truth. May God avert from you the evil of the envious, though hearts be broken by your charms!

She then took the stuff, and departed, confounded by his handsomeness and loveliness and elegant form; and she proceeded until she went in to the lady Dunyà, when she said to her, O my mistress, I have brought thee some beautiful stuff. — Shew it me, said the lady. And she replied, O my mistress, here it is: turn it over, and behold it. And when the lady Dunyà saw it, she said to her, O my nurse, verily this is beautiful stuff: I have not seen such in our city! — O my mistress, replied the old woman, the seller of it surpasseth it in beauty. It seemeth as though Ridwán had opened the gates of Paradise and neglected them, and so the merchant who selleth this stuff had come forth from it. I wish he were with thee; for he is a temptation to every one who beholdeth him. He hath come to our city with these stuffs for the sake of amusement. — At these words of the old woman the lady Dunyà laughed, and said, Allah afflict thee, thou ill-omened old woman! Thou hast spoken nonsense, and art become insane. — She then added, Give me the stuff that I may examine it closely. So the old woman handed it to her, and she looked at it again, and saw that it was but

little, and that its price was great; and she wondered at its beauty; for she had never in her life seen anything like it. The old woman then said to her, O my mistress, if thou didst behold its owner, thou wouldst know that he is the handsomest person on the face of the earth. And the lady Dunyà said to her, Didst thou ask him if he had any want to be performed, that he might acquaint us with it, and thou mightest accomplish it for him? The old woman, shaking her head, replied, Allah preserve thy sagacity! By Allah, he hath a want. And is any person without one? — Go to him, then, said the lady Dunyà, and salute him, and say to him, I have been honoured by thine arrival in our city, and whatever want thou hast, we will perform it for thee on the head and the eye.

The old woman, therefore, returned immediately to Táj-el-Mulook, and when he saw her, his heart leaped with joy, and he rose to her, standing upon his feet, and, taking her hand, seated her by his side. So when she had sat and rested herself, she informed him of that which the lady Dunyà had said. On hearing this, he was filled with the utmost joy; his bosom expanded, and he said within himself, I have accomplished my wish! He then said to the old woman, Perhaps thou wilt convey to her a letter from me, and bring me back the answer. She replied, I hear and obey. And when he heard her reply, he said to 'Azeez, Give me an inkhorn and paper, and a pen of brass. And 'Azeez having given him these things, he wrote the following verses: —

I write to thee a letter, O object of my petition, expressive
of the torment that I suffer from separation;
And first, I make known to thee the ardour of my heart;
and secondly, my desire and eager longing;
And thirdly, the expiring of my life and patience; and
fourthly, that all the violence of my love remaineth;
And fifthly, I ask, When shall I behold thee? and sixthly,
When shall be the day of our union?

He then added beneath, This letter is from the
captive of desire, incarcerated in the prison of
longing expectation, to whom there can be no libera-
tion but by enjoying an interview, even were it
with the phantom of the object of his hope; for
he is enduring a painful torment from the separa-
tion of his beloved. — Then his tears flowed, and
he wrote these two verses: —

I write unto thee with my tears flowing, and the drops from
my eyes descending incessantly;
But I am not despairing of the favour of my Lord: perhaps
some day our union may take place.

He then folded the letter, and sealed it, and gave
it to the old woman, saying, Convey it to the lady
Dunyà. She replied, I hear and obey. And he
gave her a thousand pieces of gold, and said, Re-
ceive this as a present from me. So the old woman
took it and departed, praying for him.

She stopped not until she went in to the lady
Dunyà, who, when she beheld her, said to her, O
my nurse, what hath he demanded that we should
do for him? — O my mistress, she answered, he
hath sent with me a letter, and I know not its con-
tents. And she handed the letter to her. So the

lady Dunyà took it and read it, and understood its meaning, and exclaimed, Whence is he, and to what doth he aspire, that this merchant openeth a correspondence with me? Then slapping her face, she said, Were it not for my fear of God (whose name be exalted!) I would crucify him upon his shop. So the old woman said to her, What is in this letter, that it hath disturbed thy heart? Doth it contain a complaint of oppression, or a demand for the price of the stuff? — Wo to thee! she answered: it containeth not that, nor anything but love and affection; and all this is through thee. Or, if not, how should this devil presume to employ these words? — O my mistress, replied the old woman, thou art residing in thy lofty palace, and no one can obtain access to thee; not even the flying bird. Allah preserve thee from blame and censure! Thou hast nothing to fear from the barking of dogs. Be not angry with me for my bringing thee this letter when I knew not its contents: but it is my opinion that thou shouldst return him an answer, and threaten him in it with slaughter, and forbid him from employing these vain words; for he will abstain, and not do so again. — The lady Dunyà said, I fear to write to him, lest he covet me more. But the old woman replied, When he heareth the threatening, and promise of punishment, he will desist from his present conduct. So she said, Bring me an ink-horn and paper, and a pen of brass. And when they had brought them to her, she wrote these verses; —

O pretender to love and affliction and sleeplessness, and feelings of rapturous passion, and anxiety!

Dost thou seek for a meeting, O deceived, from a moon?

Doth any attain from a moon his wish?

I advise thine abstaining from thy desire: forbear then; for thou art exposed to peril.

If thou again make use of these words, I will visit thee with a punishment of the utmost severity.

By Him who created mankind of clotted blood,⁶⁰ and who gave light to the sun and the moon!

If thou repeat the proposal thou hast made, I will assuredly crucify thee on the trunk of a tree.

She then folded up the letter, and gave it to the old woman, saying to her, Deliver it to him, and say to him, Abstain from these words. And she replied, I hear and obey.

She took the letter, full of joy,⁶¹ and went with it to her house, where she passed the night; and in the morning she repaired to the shop of Táj-el-Mulook, whom she found expecting her. As soon as he beheld her, he almost flew with joy, and when she drew near to him he rose to her, standing upon his feet, and seated her by his side; and she took forth the letter, and handed it to him, saying, Read its contents. She then said to him, The lady Dunyà, when she read thy letter, was enraged; but I coaxed her and jested with her until I made her laugh, and she was moved with pity for thee, and returned thee an answer. So Táj-el-Mulook thanked her for this, and, having ordered 'Azeez to give her a thousand pieces of gold, read the letter, and understood it; and he wept violently, so that the heart of the old woman

was moved with compassion for him, and his weeping and complaining grieved her. She said to him, O my son, and what is in this paper, that it hath made thee weep? He answered, She threateneth me with slaughter and crucifixion, and forbiddeth my writing to her; but if I write not to her, my death will be preferable to my life; therefore take a reply to her letter, and let her do what she will. — By thy youth, replied the old woman, I must risk my life for thee, and enable thee to attain thy desire, and accomplish for thee that which is in thy heart. And Táj-el-Mulook said, Whatsoever thou dost I will requite thee for it; and it shall be determined by thee; for thou art experienced in the management of affairs, and skilled in the modes of intrigue, and everything that is difficult becometh easy to thee; and God is able to accomplish all things. So he took a paper, and wrote in it these verses: —

She threatened me with slaughter. O my bereavement!
Slaughter would be ease to me, and death is decreed.
Death is better than life prolonged to the love-smitten who
is debarred from enjoyment and treated with oppression.
By Allah, visit a helpless lover; for I am your slave, and the
slave is in captivity.
O my mistress, have mercy on me for my passion; for every
one who loveth the virtuous is excusable.

Having done this, he sighed heavily, and wept until the old woman wept with him; after which she took the letter from him, and said to him, Be happy and cheerful; for I must accomplish for thee thy wish.

She then arose, and left him as though he were upon the fire, and repaired to the lady Dunyà, whom she found with a countenance changed by her anger in consequence of the former epistle of Táj-el-Mulook; and she handed her the second letter; whereupon her rage increased, and she said to the old woman, Did I not tell thee that he would covet us more? — And what is this dog, said the old woman, that he should aspire to thee? The lady Dunyà replied, Go to him, and say to him, If thou write to her again she will strike off thy head. But the old woman said, Do thou write this to him in a letter, and I will take it with me, that his fear may be the greater. So she took a paper, and wrote in it the following verses:—

O thou who art heedless of the course of misfortune, and who
canst not accomplish thy desired union!
Dost thou think, O deceived, to attain to Es-Suhà,⁶² when
thou canst not reach to the shining moon?
How then dost thou venture to hope for our union, and to
hold in thine embrace my javelin-like form?
Quit, therefore, this project, in fear of my assault on a day
of adversity when hair shall become gray.

Having folded this letter, she handed it to the old woman, who took it and repaired with it to Táj-el-Mulook. At the sight of her he rose, and said, May God never deprive me of the blessing of thy coming! And the old woman replied, Receive the answer to thy letter. So he took the paper and read it, and wept violently, and said, I desire now some one to kill me; for slaughter would be

easier to me than this my present state of suffering. He then took an inkhorn and a pen and paper, and wrote a letter expressed in these two verses: —

O my hope, persist not in abandonment and cruelty; but
visit a lover drowned in desire.

Think not that I can survive this oppression; for my soul
departeth at the loss of my beloved.

And he folded the letter, and gave it to the old woman, saying to her, I have wearied thee to no purpose. And again he ordered 'Azeez to give her a thousand pieces of gold, and said to her, O my mother, this paper must be followed by complete union or complete separation. — O my son, she replied, by Allah, I desire for thee nothing but good fortune: and I wish she may be with thee; for thou art the shining moon, and she is the rising sun; and if I do not bring you together, no profit will remain to me in my life. I have passed my life in the practice of artifice and deceit, until I have attained the age of ninety years; and how then should I fail of uniting two persons in opposition to all law?

Then, having bidden him farewell, and soothed his mind, she departed, and proceeded without stopping to the lady Dunyà; but she had hidden the paper in her hair; and when she sat down with her mistress, she scratched her head, and said, O my mistress, perhaps thou wilt untwist my hair; for it is a long time since I have entered the bath. So the lady Dunyà made bare her arms to the elbows, and untwisted the old woman's hair;

whereupon the paper fell from her head; and the lady Dunyà, seeing it, said, What is this paper? The old woman answered, It seemeth that, when I was sitting at the shop of the merchant, this paper caught to me: give it me, therefore, that I may return it to him. But the lady Dunyà opened it and read it, and understood its contents, and exclaimed, This is a trick of thine, and were it not for the fact of thy having reared me, I would lay violent hands upon thee this moment. God hath afflicted me by this merchant, and all that I have experienced from him hath been through thy means. I know not from what country this man hath come. No one but he could ever use such boldness towards me. I fear that this affair which hath happened to me may be discovered, and especially since it relateth to a man who is neither of my family nor of my equals. — The old woman then addressed her, and said, No one can utter a word on this subject, through fear of thy power, and of the dignity of thy father: and there will be no harm in thy returning him an answer. — O my nurse, replied the lady Dunyà, this is a devil. How hath he dared to use these words, and feared not the power of the Sultán? I am perplexed respecting his case; for if I give orders to kill him, it will not be right: and if I leave him, he will increase in his boldness. — Write to him a letter, rejoined the old woman; and perhaps he will be restrained. She therefore demanded a paper and an inkhorn and a pen, and wrote to him the following verses: —

Though repeatedly rebuked, still gross ignorance inciteth thee. How oft shall my hand write verses to forbid thee? Thou increasest in eagerness after each prohibition; but I will only permit thee to conceal thy secret. Conceal then thy love, and never more utter it; for if thou utter it, I will not regard thee. If thou repeat what thou hast said, the raven of separation will announce thy fate: In a little time will death overtake thee, and thy resting-place be beneath the earth: Thou shalt leave thy family, O deceived, in sorrow, when the swords of love have prevented thine escape.

Having then folded the paper, she gave it to the old woman, who took it, and went with it to Táj-el-Mulook, and gave it to him; and when he had read it, and was convinced that she was hard-hearted, and that he could not obtain access to her, he complained of his case to the Wezeer, and desired his prudent counsel. The Wezeer replied, Know that there remaineth for thee nothing that can be of avail, except thy writing to her another letter, and invoking retribution upon her. So he said, O my brother, O 'Azeez, write in my stead, according to thy knowledge. And 'Azeez took the paper, and wrote these verses: —

O my Lord, by the Five Elders,⁶³ deliver me; and to her who hath afflicted me transfer my anguish! For Thou knowest that I am suffering a tormenting flame, and my beloved hath oppressed me, and will not pity me. How long shall I feel tenderly to her in my affliction! And how long shall she tyrannize over my weakness! I wander in agonies never ending, and find not a person, O my Lord, to assist me.

'Azeez then folded the letter, and handed it to Táj-el-Mulook; and when he had read it, it pleased him, and he gave it to the old woman.

So she took it, and repaired with it to the lady Dunyà, who, as soon as she had read it, and understood its contents, fell into a violent rage, and exclaimed, All that hath befallen me hath been through the means of this ill-omened old woman! And she called out to the female slaves and eunuchs, and said, Seize this artful old woman, and beat her with your slippers. — So they fell to beating her with their slippers until she fainted; and when she recovered, the lady Dunyà said to her, O wicked old woman, were it not for my fear of God (whose name be exalted!) I had killed thee. She then said to her attendants, Beat her again. And they beat her again until she fainted; after which she ordered them to throw her outside the door; and they dragged her along upon her face and threw her down before the door.

When she recovered, therefore, she rose, and, walking and resting now and then, arrived at her abode. She waited until the morning, and then rose and proceeded to Táj-el-Mulook, whom she acquainted with all that had befallen her; and it vexed him, and he said to her, We are grieved, O my mother, for that which hath happened to thee: but everything is in accordance with fate and destiny. She replied, Be happy and cheerful; for I will not cease my endeavours until I procure thee an interview with her, and obtain for thee access to this vile woman who hath tortured me

with beating. Táj-el-Mulook then said to her. Acquaint me with the cause of her hatred of men. She replied, It is in consequence of her having had a dream. — And what was that dream? he asked. She answered, She was sleeping one night, and saw a fowler who set his snare upon the ground, and sprinkled around it some wheat, and then seated himself near it; and there was not a single bird near it but it came to that snare. And she saw, among the birds, two pigeons, a male and a female; and while she was looking at the snare, the foot of the male bird became entangled in it, and he began to struggle; whereupon all the other birds flew away from him in alarm; but his mate returned to him, and flew around over him, and then, alighting upon the snare, while the fowler was inadvertent, began to peck at the mesh in which was the foot of the male, and pulled it with her beak, until she liberated his foot; and she flew away with him. Then, after this, the fowler came and readjusted the snare, and seated himself at a distance from it; and but a little while had elapsed when the birds descended, and the snare caught the female pigeon; upon which all the other birds flew away in alarm, and among them the male pigeon, who returned not to his mate: so the fowler came and took the female bird, and killed her. And the lady Dunyà awoke terrified by her dream, and said, Every male is like this, destitute of good; and men universally are devoid of goodness to women. And when the old woman had finished her story to

Táj-el-Mulook, he said to her, O my mother, I wish to obtain one glance at her, though my death be the consequence: contrive, therefore, some stratagem for me, that I may see her. — Know, then, said she, that she hath a garden adjacent to her palace, for her diversion, and she goeth out into it once in every month, from the private door, and remaineth in it ten days. The time of her thus going forth to divert herself hath now arrived, and when she is about to do so I will come to thee and inform thee, that thou mayest go thither and meet her; and do thou take care not to quit the garden: for probably, if she behold thy handsome and comely aspect, her heart will be captivated by love of thee; since love is the most powerful means of effecting union.

He replied, I hear and obey: — and he arose, and quitted the shop with 'Azeez, and they both, taking with them the old woman, repaired to their abode, and acquainted her with it; after which, Táj-el-Mulook said to 'Azeez, O my brother, I have no further want of the shop; for I have accomplished the purpose for which I took it; and I give it to thee, with all that it containeth, because thou hast come abroad with me, and absented thyself from thy country. And 'Azeez accepted his present, and they sat conversing together; Táj-el-Mulook asking him respecting his strange adventures, and 'Azeez relating what had happened to him. Then, addressing the Wezeer, they acquainted him with the purpose of Táj-el-Mulook, and asked him, What is to be

done? He answered, Let us go to the garden. So each of them clad himself in the richest of his apparel and they went forth, followed by three memlooks, and repaired to the garden. They beheld it abounding with trees, and with many rivulets, and saw the superintendent sitting at the gate. They saluted him, therefore, and he returned their salutation, and the Wezeer handed to him a hundred pieces of gold, saying to him, I beg thee to receive this money, and to buy for us something to eat; for we are strangers, and I have with me these children whom I wish to divert. So the gardener took the pieces of gold, and replied, Enter, and divert yourselves; for the whole of it is your property: and sit down until I return to you with something for you to eat. He then went to the market, and the Wezeer and Táj-el-Mulook and 'Azeez entered the garden after the gardener had departed to the market; and soon the latter returned, bringing a roasted lamb, which he placed before them. And they ate, and washed their hands, and sat conversing together; and the Wezeer said, Inform me respecting this garden: doth it belong to thee, or dost thou rent it? The sheykh replied, It is not mine, but belongeth to the King's daughter, the lady Dunyà. — And what, said the Wezeer, is thy monthly salary? He answered, One piece of gold, and no more. And the Wezeer, taking a view of the garden, beheld there a lofty but old pavilion; and he said, O sheykh, I desire to perform here a good work by which thou wilt be reminded of me. — And what

good thing dost thou desire to do? asked the sheykh. The Wezeer said, Take these three hundred pieces of gold. And when the superintendent heard the mention of the gold, he replied, O my master, do whatsoever thou wilt. So he took the pieces of gold; and the Wezeer said to him, If it be the will of God (whose name be exalted!), we will execute in this place a good work.

They then went forth from him, and returned to their abode, and passed the next night; and on the morrow, the Wezeer caused a whitewasher to be brought, and a painter, and an excellent goldsmith; and, having provided them with all the implements that they required, introduced them into the garden, and ordered them to white-wash that pavilion and to decorate it with various kinds of paintings. After which he gave orders to bring the gold, and the ultramarine pigment, and said to the painter, Delineate, at the upper end of this saloon, the figure of a fowler, as though he had set his snare, and a female pigeon had fallen into it, and had become entangled in it by her bill. And when the painter had finished his picture on one portion, the Wezeer said to him, Now paint, on this other portion, as before, and represent the female pigeon in the snare, and shew that the fowler hath taken her, and put the knife in her neck; and on the other side paint the figure of a great bird of prey, that hath captured the male pigeon, and fixed his talons into him. So he did this; and when he had finished these designs which the Wezeer had described to him,

they took leave of the gardener, and returned to their abode.

There they sat conversing together; and Táj-el Mulook said to 'Azeez, O my brother, recite to me some verses: perhaps my heart may thereby be dilated, and these troubling reflections may be dispelled, and the flame that is in my heart be quenched. And upon this, 'Azeez, with charming modulations, chanted these verses:—

Ibn-Seenà ⁶⁴ hath asserted that the lover's remedy consisteth
in melodious sounds,
And the company of one like his beloved, and the pleasures
of a dessert and wine and a garden:
But I have taken another in thy stead to cure myself, and
fate and contingency aided me:
Yet I found that love was a mortal disease, for which Ibn-
Seenà's medicine was vain.

Meanwhile, the old woman remained alone in her house; and the lady Dunyà longed to divert herself in the garden; but she used not to go forth save with the old woman: so she went to her, and conciliated her, and soothed her mind, and said to her, I desire to go out into the garden, to amuse myself with the sight of its trees and fruits, and that my heart may be dilated by its flowers. The old woman replied, I hear and obey; but I would first go to my house and dress myself, and I will be with thee again. — Go, then, to thy house, rejoined the lady Dunyà; but be not long absent from me. The old woman, therefore, went forth from her, and repaired to Táj-el-Mulook, and said to him, Make ready, and clothe thyself in the

richest of thine apparel, and betake thyself to the garden, and go in to the gardener and salute him, and then conceal thyself in the garden. He replied, I hear and obey. And she agreed with him respecting a sign to be made; after which she returned to the lady Dunyà. And when she had gone, the Wezeer arose, and clad Táj-el-Mulook in a suit of the most magnificent of the apparel of Kings, worth five thousand pieces of gold, and girded him with a girdle of gold set with jewels, and repaired to the garden. On arriving at its gate, they found the superintendent sitting there; and when he saw Táj-el-Mulook, he rose to him, standing upon his feet, and, receiving him with reverence and honour, opened to him the gate, and said to him, Enter, and divert thyself in the garden. But the gardener knew not that the King's daughter would enter the garden that day. And when Táj-el-Mulook had gone in, he waited but a short time, and heard a noise; and before he knew the cause, the eunuchs and female slaves came forth from the private door; and as soon as the superintendent beheld them, he went and acquainted Táj-el-Mulook with their coming, saying to him, O my lord, what is to be done, now that the King's daughter, the lady Dunyà, hath come? He answered, No harm will befall thee; for I will conceal myself in some place in the garden. So the gardener charged him to use the utmost caution in concealing himself, and left him, and departed.

And when the King's daughter, with her female

slaves and the old woman, entered the garden, the old woman said within herself, If the eunuchs be with us, we shall not attain our wish. So she said to the King's daughter, O my mistress, I would propose to thee a thing productive of ease to thy heart. And the lady Dunyà replied, Propose what thou wilt. The old woman therefore said, O my mistress, thou hast no need of these eunuchs at the present time; nor will thy heart be dilated as long as they are with us: so dismiss them from us. — Thou hast spoken truly, replied the lady Dunyà — and she dismissed them; and a little while after, as she was walking, Táj-el-Mulook beheld her, and gazed at her beauty and loveliness, while she knew it not; and every time that he looked at her he fainted, by reason of her surpassing beauty. The old woman in the meantime led her on by conversation to the pavilion which the Wezeer had ordered to be painted; and, entering this pavilion, the lady Dunyà took a view of its paintings, and saw the birds and the fowler and the pigeons; whereupon she exclaimed, Extolled be the perfection of God! Verily this is the representation of what I beheld in my dream! — And she continued gazing at the figures of the birds and the fowler and the snare, full of wonder; and said, O my nurse, I used to censure men, and hate them; but see the fowler, how he hath killed the female bird, and the male hath escaped, and desired to return to the female to liberate her, but the bird of prey hath met him and captured him. The old woman, however, affected igno-

rance to her, and proceeded to divert her with talk until they both approached the place where Táj-el-Mulook was concealed; upon which she made a sign to him that he should walk beneath the windows of the pavilion; and while the lady Dunyà stood there, she looked aside, and saw him, and, observing the beauty of his face, and his elegant form, she said, O my nurse, whence is this handsome youth? The old woman answered, I know him not; but I imagine that he is the son of a great King; for he is of the utmost beauty and loveliness. And the lady Dunyà was enraptured with him. The spells that bound her were dissolved, her reason was overcome by his beauty and loveliness and his elegant person, and she was affected by violent love: so she said to the old woman, O my nurse, verily this young man is handsome. The old woman replied, Thou hast spoken truth, O my mistress. And she made a sign to the King's son to return to his house. The fire of desire flamed within him, and his rapture and distraction became excessive; but he went, and bade farewell to the superintendent, and departed to his abode, that he might not disobey the old woman, and acquainted the Wezeer and 'Azeez that she had made a sign to him to depart. And they both exhorted him to be patient, saying to him, If the old woman did not know that there was an object to be attained by thy return, she had not made a sign to thee to do so.

Now to return to the lady Dunyà. — Desire overcame her, and her rapture and distraction

increased; so she said to the old woman, I know not how to obtain an interview with this young man but through thy means. The old woman exclaimed, I seek refuge with Allah from Satan the accursed! Thou hast no desire for men; and how, then, have fears affected thee in consequence of the love of him? But, by Allah, none other than he is suited to thy youth. — O my nurse, rejoined the lady Dunyà, assist me to obtain an interview with him, and thou shalt receive from me a thousand pieces of gold, and a dress of the same value: if thou assist me not to gain him, I shall die inevitably. So the old woman replied, Go thou to thy palace, and I will devise means to bring you together, and give my life to satisfy you both. The lady Dunyà then returned to her palace, while the old woman repaired to Táj-el-Mulook; and when he saw her, he rose to her, and stood, and received her with respect and honour, seating her by his side; and she said to him, The stratagem hath succeeded. She then related to him what had occurred between her and the lady Dunyà; and he said to her, When shall be the interview? She answered, To-morrow. And he gave her a thousand pieces of gold, and a garment of the same value: and she took them, and departed, and stopped not until she went in to the lady Dunyà, who said to her, O my nurse, what news hast thou brought from the beloved? — I have discovered his abode, she answered; and to-morrow I will bring him to thee. And at this the lady Dunyà rejoiced, and gave her a thousand

pieces of gold, and a garment of the same value; and she took them, and returned to her house.

She passed the next night, and in the morning she went forth and repaired to Táj-el-Mulook, and, having clad him in women's apparel, said to him, Walk behind me, and incline thy body from side to side as thou steppest,⁶⁵ and proceed not with a hasty pace, nor take notice of any one who may speak to thee. And after she had thus charged him, she went forth, and he behind her in his female attire; and she proceeded to instruct him, on the way, how to act, that he might not fear. She continued on her way, he following her, until they arrived at the entrance of the palace, when she entered, and he also after her, and she passed through successive doors and antechambers until she had conducted him through seven doors. And when she arrived at the seventh door, she said to Táj-el-Mulook, Fortify thy heart, and if I call out to thee, and say to thee, O slave-girl, advance! — be not tardy in thy pace, but hasten on, and when thou hast entered the antechamber beyond, look to thy left: thou wilt see a saloon with seven doors; and do thou count five doors, and enter the sixth; for within it is the object of thy desire. — And whither goest *thou*? said Táj-el-Mulook. She answered, I have no place to go to; but perhaps I may wait after thee and speak with the chief eunuch. She then proceeded, and he followed her, until they arrived at the door where was the chief eunuch; and he saw with her Táj-el-Mulook in the attire of a female slave, and

said to her, What is the business of this slave-girl who is with thee? She answered him, The lady Dunyà hath heard that this girl is skilled in different kinds of work, and she desireth to purchase her. But the eunuch replied, I know neither slave-girl nor any other person; and no one shall enter without being searched by me, as the King hath commanded me. Upon this, the old woman, manifesting anger, said to him, I knew that thou wast a man of sense and of good manners; and if thou art changed I will acquaint her with this, and inform her that thou hast offered opposition to her female slave. She then called out to Táj-el-Mulook, and said to him, Advance, O slave-girl! And immediately he entered the antechamber, as she had commanded him, and the eunuch was silent, and said no more. So Táj-el-Mulook counted five doors, and entered the sixth, and found the lady Dunyà standing expecting him.

As soon as she beheld him, she knew him, and pressed him to her bosom, and he embraced her in like manner; and the old woman, coming in to them, contrived a pretext to dismiss the female slaves; after which the lady Dunyà said to her, Be thou keeper of the door. She then remained alone with Táj-el-Mulook, and they passed the whole night in innocent dalliance.⁶⁶ And on the following morning she closed the door upon him and the old woman, and entering another apartment, sat there according to her custom; and her female slaves came to her, and she transacted their affairs and conversed with them, and then

said to them, Go forth from me now; for I desire to amuse myself in solitude. So they left her, and she returned to Táj-el-Mulook and the old woman, taking with her some food for them; and thus they ceased not to do for a whole month.

As to the Wezeer, however, and 'Azeez, when Táj-el-Mulook had gone to the palace of the King's daughter and remained all this time, they concluded that he would never return from it, and that he was inevitably lost; and 'Azeez said to the Wezeer, O my father, what wilt thou do? The Wezeer answered, O my son, this affair is one of difficulty, and if we return not to his father to acquaint him, he will blame us for our negligence. So they prepared themselves immediately, and journeyed towards El-Ard el-Khadrà and El-'Amoodeyn ⁶⁷ and the royal residence of the King Suleymán Sháh, and traversed the valleys night and day until they went in and presented themselves before the King Suleymán Sháh; and they informed him of that which had happened to his son, and that they had learnt no news of him since he had entered the palace of the King's daughter. On hearing this, he was as though the day of resurrection had surprised him: his sorrow was intense, and he gave orders to make a proclamation of war throughout his dominions. He then sent forth his troops outside the city, and caused the tents to be pitched for them, and remained in his pavilion until the forces had assembled from all the quarters of his kingdom. His subjects loved him for his great justice and beneficence,

and he departed with an army that covered the earth as far as the eye could reach, for the purpose of demanding his son Táj-el-Mulook.

In the meantime, Táj-el-Mulook and the lady Dunyà continued together for half a year, every day increasing in mutual love; and the love and distraction and rapture of Táj-el-Mulook so augmented that he opened to her his mind, and said to her, Know, O beloved of my heart, that the longer I remain with thee, the more do my distraction and ecstasy and desire increase; for I have not altogether attained my wish. So she said, What dost thou wish, O light of my eye, and delight of my heart? He answered, I desire to acquaint thee with my true history: know, then, that I am not a merchant, but a King, son of a King, and the name of my father is the Supreme King Suleymán Sháh, who sent the Wezeer as ambassador to thy father to demand thee for me in marriage; and when the news came to thee thou refusedst to consent. — He then related to her his story from first to last; and added, I desire now to repair to my father, that he may send an ambassador again to thy father, to demand thee in marriage from him, and so we shall remain at ease. — And when she heard this, she rejoiced exceedingly: for it coincided with her wish; and they passed the next night determined upon this proceeding.

But it happened, in accordance with destiny, that sleep overcame them unusually that night, and they remained until the sun had risen. The

King Sháh-Zemán was then upon his royal seat, with the emeers of his empire before him, and the chief of the goldsmiths presented himself, having in his hand a large round casket: and he advanced, and, opening it before the King, took forth from it an elegant box worth a hundred thousand pieces of gold for the jewels it contained, and rubies and emeralds, such as no King of the earth could procure. And when the King saw it, he wondered at its beauty; and he looked towards the chief eunuch, to whom the affair with the old woman had happened (as above described), and said to him, O Káfoor,⁶⁸ take this box, and go with it to the lady Dunyà. So the eunuch took it, and proceeded until he arrived at the chamber of the King's daughter, when he found its door closed, and the old woman sleeping at its threshold, and he exclaimed, Until this hour are ye sleeping? And when the old woman heard what he said, she awoke from her sleep, and, in her fear of him, said, Wait until I bring the key. She then went forth and fled. The eunuch, therefore, knew that she was alarmed, and he displaced the door,⁶⁹ and, entering the chamber, found the lady Dunyà asleep with Táj-el-Mulook. At the sight of this, he was perplexed at his case, and was meditating to return to the King, when the lady Dunyà awoke, and found him by her; and she was troubled, and her countenance became pale, and she said, O Káfoor, veil what God hath veiled. But he replied, I cannot conceal anything from the King. And he closed the door upon them, and returned

to the King. So the King said to him, Hast thou given the box to thy mistress? The eunuch answered, Take the box: here it is. I cannot conceal from thee anything. Know that I beheld, with the lady Dunyà, a handsome young man, sleeping in the same chamber. The King therefore ordered that they should be both brought before him; and when they had come into his presence, he said to them, What are these deeds? And he was violently enraged, and, seizing a dagger,⁷⁰ was about to strike with it Táj-el-Mulook; but the lady Dunyà threw her head upon him, and said to her father, Slay me before him. The King, however, chid her, and ordered them to convey her back to her chamber. Then looking towards Táj-el-Mulook, he said to him, Wo to thee! Whence art thou, and who is thy father, and what hath emboldened thee to act thus towards my daughter? — Know, O King, answered Táj-el-Mulook, that, if thou put me to death, thou wilt perish, and thou and all in thy dominions will repent. — And why so? said the King. He answered, Know that I am the son of the King Suleymán Sháh, and thou wilt not be aware of the consequence when he will approach thee with his horsemen and his infantry. And when King Sháh-Zemán heard this, he desired to defer putting him to death; and to imprison him until he should see whether his assertion were true; but his Wezeer said to him, O King of the age, it is my advice that thou hasten the execution of this young wretch, since he hath been guilty of presumption towards

the daughters of Kings. So he said to the executioner, Strike off his head; for he is a traitor. And the executioner took him, and, having bound him firmly, raised his hand, and made a sign of consultation to the emeers a first and a second time, desiring by this that some delay might take place; but the King called out to him, How long wilt thou consult? If thou do so again I will strike off thy head.

The executioner, therefore, raised his hand until his arm-pit appeared, and was about to strike off his head, when loud cries were heard, and the people closed their shops. So the King said to the executioner, Hasten not. And he sent a person to learn the news for him; and the messenger went, and, soon returning, said to the King, I beheld an army like the roaring sea agitated with waves; their horses are prancing, and the earth trembleth beneath them, and I know not wherefore they are come. And the King was amazed, and feared lest he should be deposed from his throne. He then said to his Wezeer, Have none of our troops gone forth to meet this army? But his words were not finished when his chamberlains came in to him accompanied by the messengers of the approaching King, and among them was the Wezeer who had been with Táj-el-Mulook. He commenced by salutation; and the King rose to him, and, calling them near to him, asked them respecting the cause of their coming: whereupon the Wezeer advanced from among them, and approached the King, and said to him, Know that

he who hath alighted in thy territories is a King not like the Kings who have preceded him, nor like the Sultáns of former times. — And who is he? said the King. The Wezeer answered, He is the lord of justice and security, the fame of whose magnanimity the caravans have spread abroad, the Sultán Suleymán Sháh, the lord of El-Ard el-Khadrà and El-'Amoodeyn and the mountains of Ispahán, who loveth justice and equity, and hateth tyranny and oppression; and he saith to thee, that his son is in thy dominions and in thy city, and he is the vital spirit of his heart, and its delight; and if he find him in safety, it is what he desireth, and thou wilt be thanked and praised; but if he be not found in thy country, or if any evil hath befallen him, receive tidings of destruction and of the ruin of thy territories; for thy country shall become a desert in which the raven shall croak. Thus I have delivered to thee the message; and peace be on thee. — When the King Sháh-Zemán heard these words of the envoy, his heart was troubled, and he feared for his kingdom, and called out to the lords of his empire, and his wezeers and chamberlains and lieutenants; and when they had come before him he said to them, Wo unto you! Go down and search for this young man. — But he was under the hand of the executioner, and his appearance was changed through the fear that he suffered. The Wezeer then, looking aside, found the King's son upon the skin of blood,⁷¹ and he recognized him, and arose, and threw himself upon him. So

also did the other messengers: they then unbound him, and kissed his hands and his feet; whereupon Táj-el-Mulook opened his eyes, and, recognising the Wezeer and his companion 'Azeez, fell down in a swoon through the excess of his joy at their presence.

The King Sháh-Zemán was perplexed at his situation, and in great fear, on discovering that the coming of the army was on account of this young man; and he arose and walked forward to Táj-el-Mulook, and kissed his head, and, with weeping eyes, said to him, O my son, be not angry with me: be not angry with the evil-doer for his deed; but have compassion on my gray hairs, and lay not waste my dominions. And Táj-el-Mulook approached him, and kissed his hand, saying to him, No harm shall befall thee; for thou art in my estimation as my father; but beware that no evil befall my beloved, the lady Dunyà. — O my lord, rejoined the King, fear not for her; for nought but happiness awaiteth her. And he proceeded to excuse himself to him, and to soothe the mind of the Wezeer of the King Suleymán Sháh, promising him a large sum of money that he might conceal from the King what he had seen; after which he ordered the grandees of his empire to take Táj-el-Mulook and to conduct him to the bath, to clothe him in a suit of the best of royal apparel, and bring him back quickly. So they did this: they conducted him into the bath, and, having clad him in the suit which the King Sháh-Zemán had allotted him, brought him back to the

hall of audience; and when he came in, the King rose to him, he and all the lords of his empire, and they all stood to wait upon him. Then Táj-el-Mulook sat and conversed with his father's Wezeer and with 'Azeez respecting the events which had happened to him; and they replied, During that period we went to thy father, and informed him that thou hadst entered the palace of the King's daughter, and not come forth from it, and that thy case appeared doubtful to us; and when he heard this, he made ready the troops, and we came to this country, and on our arrival have experienced joy and happiness. So he said to them, Good fortune hath attended your actions, first and last.

The King, in the meantime, had gone in to his daughter, the lady Dunyà, and found her weeping for Táj-el-Mulook. She had taken a sword, and put its hilt to the floor, and its point to the middle of her bosom, and was leaning over it, saying, I must kill myself, and not live after my beloved. When her father, therefore, went in to her, and beheld her in this state, he called out to her, and said, O mistress of the daughters of Kings, do it not; but have mercy upon thy father and the people of thy country! Then advancing to her, he said to her, I conjure thee to abstain, lest evil befall thy father on thy account. And he acquainted her with the case, telling her that her beloved, the son of the King Suleymán Sháh, desired to celebrate his marriage with her, and adding, The affair of the betrothal and marriage is committed to thy judgment. And she smiled,

and said to him, Did I not tell thee that he was the son of a Sultán? I will make him crucify thee upon a piece of wood worth a couple of pieces of silver. — I conjure thee by Allah, he exclaimed, that thou have mercy upon thy father! — Go to him, she rejoined, and bring him to me. He replied, On the head and the eye. And he returned from her quickly, and, going in to Táj-el-Mulook, rejoiced him by what he said. He then arose with him, and went to her again; and when she beheld Táj-el-Mulook, she embraced him in the presence of her father, and clung to him, and said to him, Thou hast made me desolate by thine absence. Then looking at her father, she said, Can any one act injuriously towards such a person as this handsome youth, and he a King, a son of a King? And upon this the King Sháh-Zemán went forth, and closed the door upon them, and, repairing to the Wezeer and the other messengers of the father of Táj-el-Mulook, ordered them to inform the Sultán Suleymán Sháh that his son was in prosperity and health, and enjoying a life of the utmost delight. He gave orders also to carry forth provisions and pay to the troops of the Sultán Suleymán Sháh; and after they had conveyed all that he commanded them to take forth, he brought out a hundred coursers, and a hundred dromedaries, and a hundred memlooks, and a hundred concubine slaves, and a hundred male black slaves, and a hundred female slaves, and sent them all to him as a present.

He then repaired to him, with the lords of his empire, and his chief attendants, and they proceeded until they arrived outside the city; and when the Sultán Suleymán Sháh became acquainted with this he advanced some paces to meet him. The Wezeer and 'Azeez had informed him of the news, and he rejoiced, and exclaimed, Praise be to God who hath granted my son the accomplishment of his wish! And he embraced the King Sháh-Zemán, and seated him by his side upon the couch, and they conversed together; after which the attendants placed before them the food, and when they had eaten to satisfaction they brought them the sweetmeats. Soon after, Táj-el-Mulook came, approaching in his rich and ornamented dress; and when his father beheld him, he rose to him and kissed him, and all who were present rose to him; and after he had sat with them a while conversing, the King Suleymán Sháh said, I desire to perform my son's contract of marriage to thy daughter in the presence of witnesses. And King Shah-Zemán replied, I hear and obey. So he summoned the Kádee and witnesses, and they came, and wrote the marriage-contract; and the troops rejoiced at this. And King Sháh-Zemán began to fit out his daughter.

Then Táj-el-Mulook said to his father, Verily, 'Azeez is a generous person; he hath performed for me a great service, and wearied himself, and journeyed with me, and enabled me to attain the object of my search, ceasing not to exhort me to patience until I accomplished my wish, and he

hath been with us two years separated from his country: it is my desire, therefore, that we should prepare for him merchandise; for his country is near. His father replied, Thy opinion is excellent. So they prepared for him a hundred loads of the most costly stuffs; and Táj-el-Mulook bade him farewell, saying to him, O my brother, accept this as a present. And he accepted it, and kissed the ground before him and before his father. Táj-el-Mulook then mounted his horse, and proceeded with 'Azeez for the space of three miles; after which, 'Azeez conjured him to return, and said, Were it not for my mother, I could not endure thy separation; and by Allah, I entreat thee not to cease acquainting me with thy state. Having thus said, he bade him farewell, and repaired to his city. He found that his mother had built for him a tomb in the midst of the house, and she frequently visited it; and when he entered the house, he found that she had dishevelled her hair and spread it upon the tomb, and, with streaming eyes, was reciting these verses: —

By Allah, O tomb, have his charms perished; and hath that
brilliant countenance changed?

O tomb, thou art neither a garden nor a firmament: how
then can the full moon and flowers be united in thee?

She then groaned, and recited some other verses; but before she had finished, 'Azeez went in to her: and when she beheld him, she rose to him and embraced him, and asked him respecting his long absence: so he acquainted her with all the events

that had happened to him from first to last, and told her that Táj-el-Mulook had given him, of wealth and stuffs, a hundred loads; and she rejoiced at this. — Such was the history of 'Azeez.

Now as to Táj-el-Mulook, he returned to his beloved, the lady Dunyà, and King Sháh-Zemán fitted her out for the journey with her husband and her father-in-law: he sent to them provisions and presents and rarities, and they loaded their beasts and departed; and King Sháh-Zemán accompanied them three days' journey to bid them farewell. The King Suleymán Sháh then conjured him to return: so he returned; and Táj-el-Mulook and his father and his wife continued their journey night and day until they came in sight of their country. The city was decorated for them, and they entered it; and the King Suleymán Sháh sat upon his throne with his son Táj-el-Mulook by his side; and he gave presents, and liberated the persons confined in the prisons; after which he celebrated for his son a second wedding-festivity: the songs and instrumental music were continued for a whole month, and the tire-women crowded around the lady Dunyà, and she was not tired with the display, nor were they with gazing at her. Táj-el-Mulook then took up his abode with her, after an interview with his father and mother together; and they passed a life of the utmost delight and enjoyment.

NOTES TO CHAPTER EIGHTH

NOTE 1. The next story to that of Ghánim, in my original, is one of very great length, comprising the greater part of the forty-fourth night and extending to the end of the hundred and forty-fifth; but interrupted by the contents of my eighth chapter, which consists of two stories of a very different kind, that appear to have been introduced to relieve its tediousness. With these, it occupies nearly 162 pages, or not much less than an eighth part of the whole work. It is the story of the King 'Omar En-Noamán, and his two sons Sharr-kán¹ and Dó-el-Mekán,² and his daughter Nuzhet-ez-Zemán,³ &c. It is entirely a fiction, professedly relating to the first century of the Mohammadan era, "before the reign of the Khaleefeh 'Abd-El-Melik the son of Marwán;" and its main subject is a war with two Greek Kings. Taken altogether, I deem it unworthy of a place in the present series of tales; and so much of it depends upon incidents of a most objectionable nature, that I cannot attempt to abridge it; but a pleasant tale might be composed from it by considerable alterations.

One of the two stories which I have extracted from it, that of Táj-el-Mulook and the Lady Dunyà, bears apparent indications of a Persian origin; but in their present state, the manners and customs, &c., which both exhibit are Arab. The scenes of the events narrated in the story of Táj-el-Mulook are in Persia and, probably, in India; but imaginary names appear to be given to the several kingdoms mentioned in it: the kingdom of El-Ard el-Khadrà ("the Green

¹ Thus commonly pronounced "Sharrun kán," signifying "an evil hath come into existence." Names of this kind are sometimes given by the Arabs not in dis-
praise, but as prophetic of great achievements.
² "Light of the Place."
³ "Delight of the Age."

Country ") and El-'Amoodeyn (which signifies " the Two Columns ") is said to include the mountains of Ispahán, and its locality is thereby sufficiently indicated: that of El-Ard el-Beydà (" the White Country ") I suppose to be in Persia or India: and as to the Islands of Camphor, I fancy we must be content to consider them vaguely as appertaining to India: the country in which 'Azeez and 'Azezeh resided is said to have been near to the Islands of Camphor; but their story is perfectly Arab. — The Island of Camphor is also mentioned in the Story of Hasan of El-Basrah.

NOTE 2. " El-Medeeneh el-Khadrà " signifies " the Green City." See the above note.

NOTE 3. " The Compassionate " is an epithet here applied to God.

NOTE 4. See the first note in this series. — " Zahr," in Arabic, signifies " a Flower."

NOTE 5. — *On Coats of Mail, and other Armour worn by the Arabs.* The Prophet David is said to have been the first person who manufactured coats of mail; and the cause of his applying himself to the art was this. — " He used to go forth in disguise; and when he found any people who knew him not, he approached them and asked them respecting the conduct of Dáood (or David), and they praised him and prayed for him; but one day as he was asking questions respecting himself as usual, God sent to him an angel in the form of a human being, who said, ' An excellent man were Dáood if he did not take from the public treasury: '—whereupon the heart of Dáood was contracted, and he begged of God to render him independent: so He made iron soft to him, and it became in his hands as thread; and he used to sell a coat of mail for four thousand [pieces of money — whether gold or silver is not said], and with part of this he obtained food for himself, and part he gave

in alms, and with part he fed his family.”⁴ — Hence an excellent coat of mail is often called by the Arabs “Dáoodée,” *i. e.* “Davidean.” This kind of armour is worn by some Arabs of the Desert in the present day; but the best specimens, I believe, are mostly found in India. Burckhardt mentions one tribe of Arabs who have about twenty-five; another, two hundred; and two others, between thirty and forty. “The dora [properly dirá] is,” he remarks, “of two sorts, one covering the whole body like a long gown from the elbow, over the shoulders, down to the knees: this is the sirgh: the other, called kembáz, covers the body only to the waist; the arms from the elbows downwards being covered with two pieces of steel, fitting into each other, with iron fingers. Thus clad, the Arab completes his armour by putting on his head an iron cap (tás), which is but rarely adorned with feathers. The price of a coat of mail fluctuates from two hundred to fifteen hundred piastres. . . . Those of the best quality are capable of resisting a ball.”⁵ The coat of mail is sometimes worn within the ordinary outer tunic.

NOTE 6. This implies that his parents were dead.

NOTE 7. — *On Public Royal Feasts.* On certain periodical festivals, and on other occasions (as those of the kind here described), it has long been, and still is, a custom of Muslim princes to give public feasts to all classes of their subjects, in the palace. El-Makreezee quotes a curious account of the feasts which were given on the festival following Ramadán to the inhabitants of Cairo, by the Fátimée Khaleefehs.⁶

⁴ Mir-át ez-Zemán.

⁵ “Notes on the Bedouins and Wahábys,” 8vo. vol. i. pp. 55 and 56.

⁶ The Dynasty of the Fátimée Khaleefehs was founded by El-Mahdee in Western Africa, in the year of the Flight 297. His third successor, El-Mo’ezz li-deeni-lláh, conquered Egypt in the year 358, and the seat of his government

was transferred to Cairo. As they claimed descent from Fátiméh, and were of the Shiya’s sect, their possession of the fairest province of the orthodox (or ‘Abbásee) Khaleefehs forms a strange episode in the history of El-Islám. — Their power was overthrown by Saláh-ed-Deen, in the year 567. — Ed.

At the upper end of a large saloon was placed the sereer (or couch) of the monarch, upon which he sat with the Wezeer on his right. Upon this seat was placed a round silver table, with various delicacies, of which they alone ate. Before it, and extending nearly from the seat to the other extremity of the saloon, was set up a kind of table or platform (*simát*) of painted wood, resembling a number of benches placed together, ten cubits (or about eighteen or nineteen feet) in width. Along the middle of this were arranged twenty-one enormous dishes, each containing twenty-one baked sheep, three years old, and fat; together with fowls, chickens, and young pigeons, in number three hundred and fifty of each kind; all of which were piled together in an oblong form, to the height of the stature of a man, and enclosed with dry sweetmeat. The spaces between these dishes were occupied by nearly five hundred other dishes of earthenware; each of which contained seven fowls, and was filled up with sweetmeats of various kinds. The table was strewn with flowers; and cakes of bread made of the finest flour were arranged along each side. There were also two great edifices of sweetmeats, each weighing seventeen hundred-weights, which were carried thither by porters with shoulder-poles; and one of these was placed at the commencement, and the other at the close, of this sumptuous banquet. When the Khaleefeh and Wezeer had taken their seats upon the couch, the officers of state who were distinguished by neck-rings or collars,⁷ and the inferior members of the court, seated themselves in the order of their respective ranks; and when they had eaten, they gave place to others. Two such feasts, given on the festival after Ramadán and on the "great festival," cost four thousand *deenárs*, or about two thousand pounds sterling. — Two military officers, named Ibn-Fáiz and Ed-Deylemee, distinguished themselves at these feasts in a very remarkable manner. Each of them used to eat a baked sheep, and ten fowls dressed with sweetmeats, and ten pounds of sweetmeats besides, and was presented with a quantity of food

⁷ See Note 15 to Chapter ii.

carried away from the feast to his house, together with a large sum of money. One of them had been a prisoner at 'Askalán; and after he had remained there some time, the person into whose power he had fallen jestingly told him that if he would eat a calf belonging to him, the flesh of which weighed several hundred-weights, he would emancipate him. This feat he accomplished, and thus he obtained his liberation.⁸

Several cases of a similar kind to those just mentioned are instanced in a late work. One of a man who, as related by Vopiscus, was brought before the Emperor Maximilian [*sic*], and who devoured a whole calf, and was proceeding to eat up a sheep, but was prevented. Another, of a man who commenced his repast (in the presence of Dr. Boehmen, of Wittenberg,) by eating a raw sheep and a sucking pig, and, by way of dessert, swallowed sixty pounds of prunes, stones and all. A third, of an attendant of the menagerie of the Botanical Garden in Paris, who used to devour all the offals of the Theatre of Comparative Anatomy, and ate a dead lion in one day.⁹

NOTE 8. — *On Litters for Travelling.* The kind of litter borne by mules is generally one resembling the pálkee (or palanquin): it is borne by four of these animals, two before and two behind, or by two only, or more commonly by two camels, and sometimes by two horses. When borne by camels, the head of the hindmost of these animals is painfully bent down, under the vehicle. It is the most comfortable kind of litter; and two light persons may travel in it. The name generally given to it is "takhtarawán," or "takht-rawán;" but the term employed in the passage to which this note refers is "mihaffeh," which is often used as general name for a camel-litter, and particularly applied to one with a flat top. — A very common kind of camel-litter, called "musattah," or "heml musattah," resembles a small

⁸ "El-Khitat:" Account of the Palaces of the Khaleefehs. of Medical Experience, quoted in the Literary Gazette, No. 1043.

⁹ Dr. Millengen's Curiosities

square tent, and is chiefly composed of two long chests, each of which has a high back: these are placed on the camel in the same manner as a pair of panniers, one on each side; and the high backs, which are placed outwards, together with a small pole resting on the camel's pack-saddle, support the covering which forms what may be called the tent. This vehicle accommodates two persons. It is generally open at the front; and may also be opened at the back. Though it appears comfortable, the motion is uneasy; especially when it is placed upon a camel that has been accustomed to carry heavy burdens: but camels of easy pace are generally chosen for bearing litters. — Another kind of litter, called "shibreeyeh," is composed of a small square platform with an arched covering. This accommodates but one person; and is placed on the back of the camel: two sahhárahs (or square camel-chests), one on each side of the animal, generally form a foundation for it. — The musattah and shibreeyeh (but particularly the latter) are also called "hódaj."

NOTE 9. See Note 43 to Chapter iv.

NOTE 10. See Note 54 to Chapter iv.

NOTE 11. "Táj-el-Mulook" signifies "the Crown of the Kings."

NOTE 12. Lynxes were often employed in the chase in Arabian and other Eastern countries in former times; but I do not know if they are at present. See Note 24 to Chapter ii.

NOTE 13. By this word are meant "oblong, cylindrical, hollow beads:" "kasabeh" signifying originally "a reed," "cane," &c.

NOTE 14. The words "who hath taught men," &c., are from the Kur-án, ch. xvi. v. 5.

NOTE 15. "'Azeez" and "'Azeezeh" (masculine and feminine) signify "Dear," "Excellent," &c.

NOTE 16. The handkerchief is generally oblong, and each of its two ends is embroidered with a border of coloured silks and gold; the other two edges being plain.

NOTE 17. My sheykh has remarked in a marginal note, that this sign may allude to her heart, or to her sighing because she enjoys not the union she desires (as expressed immediately after); and that the latter is more probable, as the action is one common with persons in grief.

NOTE 18. — *On Conversing and Corresponding by means of Signs, Emblems, Metaphors, &c.* Many persons of the instructed classes, and some others, among the Arabs, often take delight, and shew much ingenuity and quickness of apprehension, in conversing and corresponding by means of signs, emblems, &c., or in a conventional, metaphorical, language, not understood by the vulgar in general, and sometimes not by any except the parties engaged in the intercourse. In some cases, when the main metaphor employed is understood, the rest of the conversation becomes easily intelligible without any previous explanation; and I have occasionally succeeded in carrying on a conversation of this kind (though not in cases such as that described in the tale referred to by this note); but I have more frequently been unsuccessful in attempting to divine the nature of a topic in which other persons were engaged. One simple mode of secret conversation or correspondence is by substituting certain letters for other letters.

Many of the women are said to be adepts in this art, or science, and to convey messages, declarations of love, &c., by means of fruits, flowers, and other emblems. The inability of numbers of females in families of the middle classes to write or read, as well as the difficulty or impossibility frequently existing of conveying written letters, may have given rise to such modes of communication. Lady Mary Wortley Montagu, in one of her charming letters from the East, has gratified our curiosity by a Turkish love-letter

of this kind.¹⁰ A specimen of one from an Arab, with its answer, may be here added. — An Arab lover sent to his mistress a fan, a bunch of flowers, a silk tassel, some sugar-candy, and a piece of a chord of a musical instrument; and she returned for answer a piece of an aloe-plant, three black cumin-seeds, and a piece of a plant used in washing.¹¹ His communication is thus interpreted: — The fan, being called “*mirwahah*,” a word derived from a root which has among its meanings that of “going to any place in the evening,” signified his wish to pay her an evening visit: the flowers, that the interview should be in her garden: the tassel, being called “*shurrábeh*,” that they should have sharáb¹² (or wine): the sugar-candy, being termed “*sukkar nebát*,” and “*nebát*” also signifying “we will pass the night,” denoted his desire to remain in her company until the morning: and the piece of a chord, that they should be entertained by music. The interpretation of her answer is as follows: — The piece of an aloe-plant, which is called “*sabbárah*” (from “*sabr*,” which signifies “patience” — because it will live for many months together without water), implied that he must wait: the three black cumin-seeds explained to him that the period of delay should be three nights: and the plant used in washing informed him that she should then have gone to the bath, and would meet him.¹³ — I have omitted one symbol in the lady’s answer, as it conveys an allusion not so

¹⁰ The art here mentioned was first made known to Europeans by a Frenchman, M. Du Vigneau, in a work entitled “*Secrétaire Turc, contenant l’Art d’exprimer ses pensées sans se voir, sans se parler, et sans s’écrire*,” Paris, 1688: in-12. — Von Hammer has also given an interesting paper on this subject in the “*Mines de l’Orient*,” No. 1: Vienna, 1809. (Note to Marcel’s “*Contes du Cheykh Mohdy*,” vol. iii. pp. 327 and 328: Paris, 1833.)

¹¹ Called “*ghásool el-azrár*.” In

Delile’s *Flora Ægyptiaca*, the name of *ghásool* is given to the *mesembryanthemum nodiflorum*, class *icósandria*, order *pentagynia*.

¹² This name is now given to sherbet.

¹³ *Halbet el-Kumeyt*, ch. x. — The aloe-plant is called “*sabir*,” “*sabr*,” “*sibr*,” and “*sabbárah*.” The second of these words signifies “patience;” and so does the root of all of them: and the last signifies “very patient.” The reason of its having these appellations cannot, of course, be proved.

consistent with European as with Arab notions of female delicacy.

The language of flowers employed by the Turks does not exactly agree with the system illustrated in the story of 'Azeez and 'Azezeh; for the former consists of a collection of words and phrases or sentences which rhyme with the names of the objects used as the signs.¹⁴ This system is also employed by the Arabs; but I believe not so commonly as the other.

A remarkable faculty is displayed by some Arabs in catching the meaning of secret signs employed in written communications to them; such signs being often used in political and other intrigues. The following is a curious instance. — The celebrated poet El-Mutanebbbee, having written some verses in dispraise of Káfoor El-Ikhsheedee the independent Governor of Egypt, was obliged to flee, and hide himself in a distant town. Káfoor was informed of his retreat, and desired his secretary to write to him a letter promising him pardon, and commanding him to return; but told the writer at the same time, that when the poet came he would punish him. The secretary was a friend of the poet, and, being obliged to read the letter to the Prince when he had written it, was perplexed how to convey to El-Mutanebbbee some indication of the danger that awaited him: he could only venture to do so in the exterior address; and having written this in the usual form, commencing "In sháa-lláh" (If it be the will of God) "this shall arrive," &c., he put a small mark of reduplication over the "n" in the first word, which he thus converted into "Inna;" the final vowel being understood. The poet read the letter, and was rejoiced to see a promise of pardon; but on looking a second time at the address, was surprised to observe the mark of reduplication over the "n." Knowing the writer to be his friend, he immediately suspected a secret meaning, and rightly con-

¹⁴ See Marcel, *ubi suprà*. He states that Von Hammer's vocabulary of flowers and other hieroglyphic objects contains 120 articles; and that of Du Vigneau, 179; almost all of the former being the same as those of the latter.

ceived that the sign conveyed an allusion to a passage in the Kur-án commencing with the word "Inna," and this he divined to be the following: — "Verily the magistrates are deliberating concerning thee, to put thee to death."¹⁵ Accordingly, he fled to another town. — Some authors add, that he wrote a reply, conveying, by a similar sign, to his friend, an allusion to another passage in the Kur-án: — "We will never enter the country while they remain therein."¹⁶ — It is probable that signs thus employed were used by many persons to convey allusions to certain words; and such may have been the case in the above-mentioned instance: if not, the poet was indeed a wonderful guesser.

NOTE 19. Perhaps it is unnecessary to explain that the actions here described are those of a dyer, dipping a piece of linen into a red dye, and then wringing it. The shop of the dyer is generally, like most other shops, a small chamber or recess open towards the street. Pans containing the different dyes are imbedded in its floor.

NOTE 20. "Mak'ad" is a name generally given to a chamber in which male guests or visitors are received, having an open front with two or more arches, and looking into the court or garden of the house. Its floor is elevated about ten or more feet above the ground, and the front is usually towards the north, or nearly so.

NOTE 21. I suppose it to be meant, that these designs were executed in a kind of mosaic work; for the pool of the fountain is generally ornamented with black and white marble, and pieces of fine red tile, inlaid in complicated and tasteful patterns. A view and plan of a fountain of

¹⁵ Ch. xxviii. v. 19.

¹⁶ Ch. v. v. 27. — This anecdote is from the Halbet el-Kumeyt, ch. viii. — [Káfoor was a black eunuch purchased by El-Ikhsheed, the first of the virtually-independent dynasty of the Ikhsheedeeyeh,

which fell before the Fátimée Khaleefehs. Káfoor was regent of Egypt for upwards of twenty years, during the reigns of his master's two sons; and was actual governor from the year of the Flight 355 to 357. — Ed.]

this kind are inserted in the Introduction to my work on the Modern Egyptians.

NOTE 22. "Bakláweh," from the Turkish "baklavá," is a name given to a kind of pastry, which is generally thus prepared: — A paste made of fine flour with clarified butter is rolled thin, and laid upon a tray: upon this paste is then spread a composition of clarified butter and blanched almonds (and sometimes walnuts and currants) beaten small; and over this is put another layer of paste. Eight of these double layers of paste with the composition above mentioned between them are placed one upon another, making the whole about an inch thick. It is baked in an oven; cut into lozenge-shaped pieces, about three inches long, and two inches wide; and after it is thus cut, some honey or treacle is poured over.

NOTE 23. See Note 99 to Chapter v.

NOTE 24. It is a general belief of the Muslims that the wicked will rise to judgment with their faces black; and hence the origin of the imprecation, "May God blacken thy face!" But it is often used to signify "May God disgrace thee!" for a person's face is said to be black when he is in any disgrace; and in the reverse case, it is said to be white.¹⁷

NOTE 25. "Zardeh" (which is a Persian word) is a name given to rice dressed with honey and saffron; but here it appears to be applied to a sweet drink infused with saffron.

NOTE 26. By the play-bone and the táb-stick an allusion is conveyed to two games common among the Arabs. The play-bones are used in the same manner as dice, of which they are probably the origin; and both bear the same name in the Arabic, in the singular "kaab" or "kaabeh," that is,

¹⁷ Sometimes, also, it means the phrase, often occurring in this work, "the world became black before his face." "May God cause thee to experience grief!" or "sorrow!" and, used in this sense, it is similar to

“a cube.” Of the game of *táb* I have given a full account in my work on the Modern Egyptians (vol. ii. ch. iv.). I need only mention here, that the *táb*-stick is of a flat form, about a span (or eight inches) in length, and two-thirds of an inch in breadth, generally formed of a piece of a palm-branch; one side of which, being cut flat and smooth, is white; the other, green, or, if not fresh, of a dull yellow colour. Four such sticks are used in playing the game.

NOTE 27. The more simple interpretation is this:—Idle games are more suited to thee than affairs of love.

NOTE 28. El-Kazweenee makes a remark somewhat similar to this at the close of his account of the date; but the interpretation of the meaning conveyed by the date-stone in our text is very far-fetched: my sheykh in a marginal note, gives one perfectly apposite: the date-stone is called “*nawáyeh*,” and more properly “*nawáh*” and “*nawà*,” and the last of these words signifies also “distance,” “absence,” &c., and is often used to express the state of one who is far from loving or being a lover: it implies also, in this case, that, if he slept again, she would cast him off.

NOTE 39. The locust-fruit, by its dark colour, and the length of time it remains in a state of preservation after it has been plucked, is rendered a fit emblem of a heart long enduring separation from the object of its love.

NOTE 30. “Dirhem,” I have before mentioned, is the name of a silver coin: it is also the name of a weight, very nearly equivalent to forty-eight English grains; and being here described as of iron, we must understand it in the latter sense.

NOTE 31. I suppose the iron dirhem to be symbolic of the eye because it is round, and perhaps likewise because the Arabic term for “iron” (namely “*hadeed*”) has also the

significance of “sharp” or “piercing;” in which sense it is often applied to the sight (as in the Kur-án, ch. l. v. 21). See the next note.

NOTE 32. From this double oath, it seems to me probable, that, by the circular form of the dirhem, an allusion was meant to God (as being without beginning or end), and that the matter of which it was composed (from what I have said in the note immediately preceding), as well as its form, conveyed the allusion to the eye.

NOTE 33. This gentle kneading or pressing of the limbs, which is one of the operations performed in the bath, is often practised by the Arabs for the purpose of inducing sleep.

NOTE 34. This is a kind of nebeedh. (See Note 22 to Chapter iii.) The same fruit is also stewed with meat. It is called in Arabic “’onnáb.”

NOTE 35. See Note 18 to Chapter vii.

NOTE 36. It is seen that ’Azeezeh speaks of herself in the masculine gender in the verses here inserted; but this is in accordance with a common Arab custom.

NOTE 37. — *On the Ceremony called Zikr.* Zikrs are very often performed after a death; the merit of the performance being transferred to the soul of the deceased.

I have before mentioned these ceremonies (in Note 63 to Chapter iii.); but in a vague manner; and as it is my object in the present work to give such illustrations as will satisfy the general reader, without obliging him to refer to other books, I shall here insert an abridged extract, descriptive of a zikr, from my Account of the Manners and Customs of the Modern Egyptians.

The zikkeers (or performers of the zikr), who were about thirty in number, sat, cross-legged, upon matting extended

close to the houses on one side of the street, in the form of an oblong ring.¹⁸ Within this ring, along the middle of the matting, were placed three very large wax candles; each about four feet high, and stuck in a low candlestick. Most of the zikkeers were Ahmedee darweeshes, persons of the lower orders, and meanly dressed: many of them wore green turbans. At one end of the ring were four munshids (or singers of religious odes), and with them was a player on the kind of flute called "náy." I procured a small seat of palm-sticks from a coffee-shop close by, and, by means of a little pushing, and the assistance of my servant, obtained a place with the munshids, and sat there to hear a complete act, or "meglis," of the zikr; which act commenced at about three o'clock (or three hours after sunset), and continued two hours.

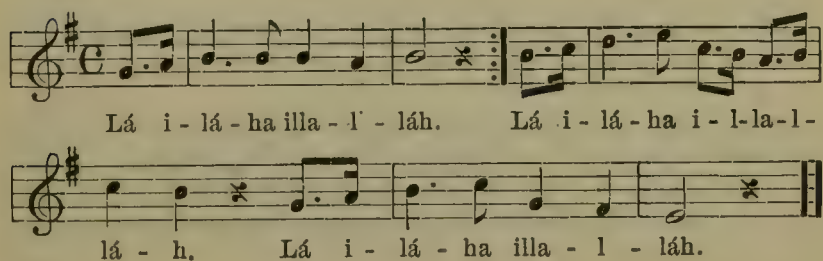
The performers began by reciting the Fát'hah (or opening chapter of the Kur-án) all together; their sheykh, or chief, first exclaiming, "El-Fát'hah!" They then chanted the following words:—"O God, bless our lord Mohammad among the former generations; and bless our lord Mohammad among the latter generations; and bless our lord Mohammad in every time and period; and bless our lord Mohammad in the highest degree, unto the day of judgment; and bless all the prophets and apostles among the inhabitants of the heavens and of the earth; and may God (whose name be blessed and exalted!) be well pleased with our lords and our masters, those persons of illustrious estimation, Aboo-Bekr and 'Omar and 'Osmán and 'Alee, and with all the favourites of God. God is our sufficiency; and excellent is the Guardian! There is no strength nor power but in God, the High, the Great! O God! O our Lord! O Thou liberal of pardon! O Thou most bountiful of the most bountiful! O God! Amen!"—They were then silent for three or four minutes; and again recited the Fát'hah; but

¹⁸ The zikr here described was performed near the tomb of a saint, for whose sake it was celebrated. The ceremony is often

performed in a sepulchral mosque, and often in the court, or in a chamber, of a private house.

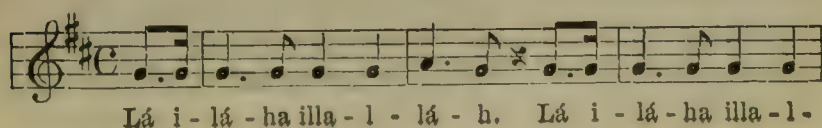
silently. This form of prefacing the zikr is commonly used, by almost all orders of darweeshes in Egypt.

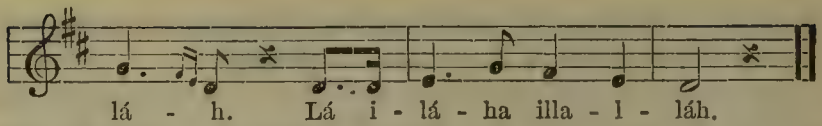
The performers now commenced the zikr. Sitting in the manner above described, they chanted, in slow measure, "Lá iláha illa-lláh" ("There is no deity but God") to the following air:—



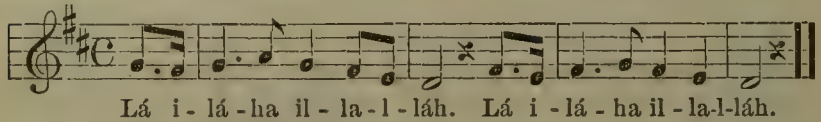
bowing the head and body twice in each repetition of "Lá iláha illa-lláh." Thus they continued about a quarter of an hour; and then, for about the same space of time, they repeated the same words to the same air, but in a quicker measure, and with correspondingly quicker motions. In the meantime, the munshids frequently sang, to the same, or a variation of the same, air, portions of a kaseedeh, or of a muweshshah; an ode of a similar nature to the Song of Solomon, generally alluding to the Prophet as the object of love and praise; and at frequent intervals, one of them sang out the word "meded," implying an invocation for spiritual or supernatural aid.

The zikkeers, after having performed as above described, next repeated the same words to a different air for about the same length of time; first, very slowly; then, quickly. The air was follows:—





Then they repeated these words again, to the following air, in the same manner:—



They next rose, and, standing in the same order in which they had been sitting, repeated the same words to another air. After which, still standing, they repeated these words in a very deep and hoarse tone; laying the principal emphasis upon the word “Lá” and the first syllable of the last word “Allah;” and uttering it, apparently, with a considerable effort: the sound much resembled that which is produced by beating the rim of a tambourine. Each zikkeer turned his head alternately to the right and left at each repetition of “Lá iláha illa-lláh.” One of them, a eunuch, at this part of the zikr, was seized with an epileptic fit, evidently the result of a high state of religious excitement; but nobody seemed surprised at it; for occurrences of this kind at zikrs are not uncommon. All the performers now seemed much excited; repeating their ejaculations with greater rapidity, violently turning their heads, and sinking the whole body at the same time: some of them jumping. The eunuch above mentioned again was seized with fits several times; and I generally remarked that this happened after one of the munshids had sung a line or two and exerted himself more than usually to excite his hearers: the singing was, indeed, to my taste, very pleasing. The contrast presented by the vehement and distressing exertions of the performers at the close of the zikr, and their calm gravity and solemnity of manner at the commencement, was particularly striking. Money was collected during the performance for the munshids. The zikkeers receive no pay.

NOTE 38. From the last of these verses it appears that the flowers are described as *laid* upon the tomb (in accordance with the custom mentioned in the last paragraph of Note 16 to Chapter i.), and not as *planted* upon it; though this is frequently done in some countries of the East; the monument being filled with mould, and the whole of its top open.

NOTE 39. See Note 25 to Chapter v.

NOTE 40. See Note 35 to Chapter ii.

NOTE 41. The "rod" (in Arabic "kasabeh") was, according to the Egyptian measurement, until lately reduced, about twelve English feet and a half.

NOTE 42. See Note 12 to Chapter iii.

NOTE 43. It is common (as my sheykh has remarked) to say, of a very spacious chamber, that a horseman might gallop in it. The playing at goff by horsemen has been mentioned in a former tale. It was a common exercise in Egypt as well as Persia and other Eastern countries.

NOTE 44. "Deleeleh" is an epithet used in modern Arabic as indicative of artifice, machination, or fraud.¹⁹ It is often employed as a female nickname.

NOTE 45. From this point to the end of the story of 'Azeez and 'Azezeh I omit some portions which are tedious, and others which are more objectionable.

NOTE 46. Any one may enter the public bath, but none can go out of it, without paying.²⁰

NOTE 47. The "kaak," commonly called "kahk," has been described in Note 16 to Chapter i. De Sacy has remarked that our English word "cake" seems to be from the same origin.

¹⁹ Marginal note by my sheykh.

²⁰ Idem.

NOTE 48. — *On Oaths.* To explain this passage, I must repeat, with a few slight additions, some remarks which I have made in a former publication.²¹ — Among a people by whom falsehood, in certain cases, is not only allowed but commended,²² oaths of different kinds are more or less binding. In considering this subject, we should also remember that oaths may sometimes be expiated.²³ There are some oaths which, I believe, few Muslims would falsely take; such as saying, three times, “By God the Great!” (Wa-lláhi-l-Azeem), and the oath upon the mus-haf (or copy of the Kur-án), saying, “By what this contains of the word of God!” This latter is rendered more binding by placing a sword with the sacred volume; and still more so, by the addition of a cake, or piece, of bread, and a handful of salt. But a form of oath which is generally yet more to be depended upon is that of saying, “I impose upon myself divorcement!” (that is, “the divorce of my wife, if what I say be false”); or, “I impose upon myself interdiction!” which has a similar meaning (‘My wife be unlawful to me!’); or, “I impose upon myself a triple divorcement!” which binds a man by the irrevocable divorce of his wife. If a man use any of these three forms of oath falsely, his wife, if he have but one, is divorced by the oath itself, if proved to be false, without the absolute necessity of any further ceremony; and if he have two or more wives, he must, under such circumstances, choose one of them to put away.

In the case which this note is principally intended to illustrate, the wife of 'Azeez makes him swear by the sword and the Kur-án in the hope of inducing him to return to her; and by the oath of divorce, to make the inducement more strong, and that she might be enabled, in case he did not fulfil his vow, legally to contract another marriage as soon as she should have waited the period which the law requires.

NOTE 49. The verses I have omitted as they are the same (with the exception of some slight variations) as the first,

²¹ The “Modern Egyptians.”

²² See Note 57 to Chapter iii.

²³ As shewn in Note 68 to Chapter iv.

second, third, and fifth, of those commencing at page 279 in this volume; and the contents of the accompanying paper as being tiresome and in some parts unmeaning.

NOTE 50. See the first note in the present series.

NOTE 51. I have substituted "Sháh-Zemán" (signifying "King of the Age") for Shahramán; the latter being evidently a mistake of a copyist.

NOTE 52. "Dunyà" signifies the "world."

NOTE 53. "Ridwán," which signifies "approbation," "complacency," &c., is the name of the Guardian of Paradise. — The meaning of this passage is, "Surely this handsome young person is one of the Wildán, or Weleeds, those beautiful youths prepared to wait upon the faithful in Paradise; and he hath escaped thence through the inadvertence of Ridwán." The very meanest in Paradise is promised eighty thousand of these servants, besides seventy-two Hooreeyehs, &c.

NOTE 54. A compliment of this kind is generally uttered on letting a shop or house, and on selling an article of dress &c.; and "God bless thee!" is usually said in reply. In like manner, a merchant selling goods to be re-sold says, "May God grant thee a profit upon them!"

NOTE 55. The word thus translated signifies taking a morning-draught of wine, milk, sherbet, or any other beverage.

NOTE 56. When Zeleekhà invited her female friends that they might behold Yoosuf (or Joseph) and excuse her for inclining to him, at the sight of him they cut their own hands, and praised God, ejaculating these words, "This is not a mortal," &c. (Kur-án, ch. xii. v. 31).

NOTE 57. To persons more or less above him in rank, the shopkeeper rises and stands, or merely makes a slight motion as if he were about to rise.

NOTE 58. This is a common invocation, for the protection of a person from envy, or the evil eye, founded upon the last chapter but one of the Kur-án, in which the believer is desired to "seek refuge with the Lord of the Daybreak" from various evils, and among these "from the mischief of the envious." It is very often said to imply admiration of a child, that the mother may not fear.

NOTE 59. This ejaculation is addressed to God.

NOTE 60. This alludes to one of the stages of the creation of man explained in the Kur-án, ch. xxii. v. 5.

NOTE 61. The old woman is described as being "full of joy" because, having induced her mistress to answer the letter, she saw a prospect of continuing the correspondence, and so obtaining additional presents.

NOTE 62. "Es-Suhà" is an obscure star in the Greater Bear, at which people look to try their powers of sight. It is the star 80, by ζ.

NOTE 63. My sheykh has remarked in a marginal note on the "Five Elders" (or Sheykhhs here mentioned, "the known number is the four; namely the [first four] Khaleefehs; or the Four Welees (eminent saints), the seyyid El-Bedawee and the seyyid Ed-Dasookee and Er-Rifá'ee and El-Gee-lánee." The latter four are often mentioned together as being the saints generally most esteemed in the present day and the founders of the four principal orders of Darweeshes. — Who, then, can be meant by "the Five Elders" I do not know; but I have retained this number as it occurs again in a variation of the same verses in a subsequent tale, which is almost exactly the same as that of Táj-el-Mulook.

NOTE 64. "Ibn-Seenà" ("Son of Seenà") is the true name of the great physician called by us "Avicenna."

NOTE 65. The gait of Arab ladies is very remarkable: they incline the lower part of the body from side to side as they step, and with the hands raised to the level of the bosom they hold the edges of their outer covering. Their pace is slow, and they look not about them, but keep their eyes towards the ground in the direction to which they are going.

NOTE 66. It should be remarked here, that the private room of an Eastern princess is not to be regarded as a Western bed-room. In the East, a guest may lay himself down upon a *deewán* in the presence of another, to pass the night, without any infringement of decorum.

NOTE 67. See the latter paragraph of the first note in the present series.

NOTE 68. See Note 9 to Chapter vii.

NOTE 69. The doors in Eastern houses generally turn on two wooden pins; one fitting into a hole in the lintel; the other, into a hole immediately behind the threshold; and the latter is very short. It is therefore often easy to displace a door by raising it a little, which may be done by means of a projecting wooden lock; and in many cases, when the door cannot be displaced from its sockets, it may be raised sufficiently to remove the inner latch from its catch. The doors of the ancient temples and tombs in Egypt were formed as above described, with pins, which were often made of bronze.

NOTE 70. I here read "nimsheh" (also written "nim-jeh" and "nimjáh" — from the Persian "neenjāh") instead of "kamsheh." The latter is described by my sheykh, in a marginal note, as "a strip of leather divided into

two, and tied together and nailed at the upper end to a piece of wood; ” but the use of such an instrument in this case would be ridiculous. The name of “ nimsheh ” is often given to a royal dagger.

NOTE 71. As persons are often decapitated in an Eastern palace, a skin is made use of to receive the head and the blood. I believe it to be similar to the round skin used by travellers to eat upon; which is converted into a bag by means of a running string round the edge.

In concluding the present series of notes, I may state my opinion, that the two stories to which they relate are fully worthy of insertion in this collection, as extending the picture of *Arab* life and manners, whatever may be thought of their *origin*.

CHAPTER IX

COMMENCING WITH THE HUNDRED AND FIFTY-
THIRD NIGHT,¹ AND ENDING WITH THE
HUNDRED AND SIXTY-NINTH

THE STORY OF 'ALEE THE SON OF BEKKÁR,
AND SHEMS-EN-NAHÁR.

THERE was, in ancient times, in the reign of the Khaleefeh Hároon Er-Rasheed, a merchant who had a son named Abu-l-Hasan 'Alee the son of Táhir,² possessing abundant property, of handsome person, beloved by every one who beheld him; and he used to enter the palace of the Khaleefeh without permission; and all the concubines of the Khaleefeh, and his other female slaves, loved him; and he used to keep company with the King, and recite verses to him, and relate to him strange anecdotes. But still he sold and bought in the market of the merchants; and there used to sit at his shop a young man of the sons of the Kings of the Persians,³ called 'Alee the son of Bekkár.⁴

This young man was of handsome stature, of elegant shape, of perfect figure, with rosy cheeks, with joined eyebrows, sweet in speech, with laughing mouth, a lover of merriment and gaiety. And it happened that they were both sitting talking together and laughing, when, lo, there came ten

female slaves, like moons, and each of them was endowed with beauty and loveliness, and justness of stature; and among them was a damsel riding upon a mule with an embroidered saddle, the stirrups of which were of gold, and she was covered with an *izár* of delicate fabric, and round her waist was a girdle of gold-embroidered silk: and when they arrived at the shop of Abu-l-Hasan, she alighted, and, seating herself at his shop, saluted him, and he returned her salutation. And when 'Alee the son of Bekkár beheld her, his reason was captivated, and he desired to rise; but she said to him, Sit in thy place. Wherefore wouldst thou depart on our arrival? This is not just conduct. — So he replied, By Allah, O my mistress, I flee from that which I have beheld. And how excellent is the saying of the poet! —

She is the sun: her place is in heaven: comfort then the heart with a becoming patience:

For thou art not able to ascend unto her; nor is she able to descend unto thee.

And when she heard this reply, she smiled, and said to Abu-l-Hasan, What is the name of this young man, and whence is he? He answered her, He is a stranger: his name is 'Alee the son of Bekkár, and he is son of the King of the Persians; and the stranger should be honoured. And thereupon she said to him, When my slave-girl cometh to thee, do thou bring him to me. To which Abu-l-Hasan replied, On the head. She then rose, and went her way.

Now as to 'Alee the son of Bekkár, he became in such a state that he knew not what to say; and after a while, the slave-girl came to Abu-l-Hasan, and said to him, My mistress summoneth thee, together with thy companion. So Abu-l-Hasan rose, and taking with him 'Alee the son of Bekkár, they both went to the palace of Hároon Er-Rasheed, and she introduced them into a private chamber, and seated them; and the tables were placed before them, and they ate, and washed their hands. She then brought to them the wine, and they made themselves merry with it; after which, she desired them to rise. They therefore rose and went with her, and she conducted them into another private chamber, raised upon four columns, decked with a variety of furniture, and decorated in the most beautiful manner, as though it were one of the palaces of Paradise, so that they were astonished at the rarities which they beheld. And while they were amusing themselves with the sight of these extraordinary objects, lo, ten female slaves approached with a graceful and conceited gait, resembling moons, dazzling the sight, and confounding the imagination. They stood in ranks, looking like the black-eyed damsels of Paradise; and after them came ten other female slaves, with lutes in their hands, and other instruments of diversion and mirth; and they saluted the two guests, and played upon the lutes, and sang verses; and every one of them was a temptation to the servants of God. After these, came ten more female slaves, like them, high-bosomed, and of

equal age, with black eyes, and red cheeks, with joined eyebrows, and languishing looks, a temptation to God's servants, and a delight to beholders; and they were clad in various kinds of coloured silks, such as astonished the mind. They stationed themselves at the door; and after them came ten female slaves more beautiful than they, attired in magnificent apparel; and these, also, stationed themselves at the door.

At last there came forth from the door twenty female slaves, and among them was one named Shems-en-Nahár,⁵ like the moon among the stars. She was encircled by the exuberant locks of her hair, disposed like necklaces upon her; and wore blue trousers, and an izár of silk embroidered with gold, and round her waist was a girdle adorned with a variety of jewels. She continued advancing with a dignified gait until she seated herself upon the couch; and when 'Alee the son of Bekkár beheld her, he recited these verses:—

Verily this is she who is the source of my malady, and of the
protraction of my transport, and prolonging of my
passion!

In her presence I find that my soul hath melted, through my
eagerness for her and the wasting of my bones.

He then said to Abu-l-Hasan, Hadst thou acted well towards me, thou hadst informed me of these things before I came in hither, in order that I might have applied my mind to consider the case, and fortified it by patience to endure the affliction that hath befallen it. And he wept and groaned and la-

mented. So Abu-l-Hasan said to him, O my brother, I desired nothing for thee but good; but I feared to acquaint thee with this, lest such transport should affect thee as would prevent thy meeting her, and would interpose an obstacle between thee and thy union with her. Be cheerful, then, and happy; for she offereth thee good fortune, and receiveth thee with favour. — And 'Alee the son of Bekkár said, What is the name of this damsel? Abu-l-Hasan answered, She is named Shems-en Nahár, and is one of the concubines of the Prince of the Faithful, Hároon Er-Rasheed, and this place is the palace of the Khaleefeh.

Then Shems-en-Nahár sat contemplating the charms of 'Alee the son of Bekkár, and he gazed at her beauty, and they were engrossed with mutual love; and she ordered the female slaves to seat themselves, each of them in her proper place, upon a couch: so each sat before a window; and she commanded them to sing; whereupon one of them took her lute, and sang thus: —

Repeat the message a second time, and receive the answer aloud.

Unto thee, O Prince of the comely, I stand to complain of my case!

O my master! O dear as my heart, and precious to me as my life!

Bestow upon me a kiss, as a gift, or else as a loan.

I will pay it thee back (may thy life be prolonged!) exactly as I took it;

And if thou desire an addition, receive it, and be content.

O thou who clothest me with the garment of sickness, may the garment of health delight thee!

And 'Alee the son of Bekkár was charmed, and said to her, Sing to me some more verses of the same kind. She therefore touched the strings, and sang these lines: —

By excessive distance, O my beloved, thou hast caused mine eyelids long to weep.

O delight of mine eye, and its desire, and goal of my utmost wishes and my worship!

Have pity upon him ⁶ whose eye is drowned in the tears of the distracted and sorrowful lover!

Shems-en-Nahár then ordered another slave-girl to sing; and after her, another: and 'Alee the son of Bekkár next desired one who was near him to do the same; and when she had finished her song, he sighed, and shed abundant tears; and Shems-en-Nahár, seeing him weeping and groaning and lamenting, burned with transport and passion, and was consumed by excessive love and distraction. So she rose from the couch, and advanced to the door of the chamber; and 'Alee the son of Bekkár rose also, and met her; and they embraced each other, and fell down fainting at the door. The female slaves therefore came to them, and, lifting them up, brought them back into the chamber, and sprinkled upon them some rose-water; and when they recovered, they found not Abu-l-Hasan; for he had hidden himself by the side of a couch: and the damsel said, Where is Abu-l-Hasan? So he came forth to her from the side of the couch; and she saluted him, and said, I beg of God that He will enable me to recompense thee, O thou of kind conduct! Then

addressing 'Alee the son of Bekkár, she said, O my master, thy love hath not become extreme without my experiencing the like; and we have no resource but to bear with patience that which hath befallen us. — By Allah, O my mistress, replied 'Alee the son of Bekkár, my union with thee will not content me, nor will the flame that I feel for thee be extinguished, nor the love for thee that hath taken possession of my heart quit me, until my soul departeth! Having said this, he wept, and his tears descended upon his cheek like rain; and when Shems-en-Nahár beheld him thus weeping, she wept with him, whereupon Abu-l-Hasan said, By Allah, I am in wonder at your case, and am perplexed by your condition; for your state is wonderful, and your case is extraordinary! If ye weep thus when ye are together, how will it be after ye are separated! This is not a time for lamentation and weeping, but a time for joy and gladness.

So Shems-en-Nahár made a sign to a female slave, who arose and returned with some maids carrying a table, the dishes of which were of silver, containing a variety of viands. The slave-girl then placed the table before them; and Shems-en-Nahár began to eat, and to feed 'Alee the son of Bekkár, until they were satisfied, when the table was removed, and they washed their hands, and the perfuming-vessels were brought with various kinds of aloes-wood, and the sprinkling-bottles with rose-water, and they were perfumed and scented; after which, vessels of graven gold

were presented to them, containing varieties of drinks, and fresh and dried fruits, such as the appetite desired, and such as delighted the eyes; and next, a slave-girl brought them a basin of carnelion full of wine. Shems-en-Nahár then chose ten maids, whom she stationed by them, and ten female slaves from among the singing-girls, and, having dismissed all the rest of the slave-girls to their apartments, ordered some of those who remained present to play upon the lute; and they did as she commanded them. One of them sang; and when she had finished her song, Shems-en-Nahár filled a cup, and drank it, and then filled it again and gave it to 'Alee the son of Bekkár, and ordered another slave-girl to sing; after which, 'Alee the son of Bekkár drank his cup, and returned it to Shems-en-Nahár, who filled it, and handed it to Abu-l-Hasan. She then took a lute, and said, No one shall sing over my cup but myself:— and, having tightened the strings, she sang these verses:—

The tears fall confusedly upon his cheeks, through transport;
the fire of love flaming in his breast.

He weepeth when united, fearing their separation; his tears
flowing when they are near, and when distant.

She then sang the following words of the poet:—

Our life be thy ransom, O cup-bearer, whom beauty hath
clad from the bright parting of thy hair unto thy feet! ⁷

The sun beameth from thy hands, and from thy mouth shine
the Pleiades, and the full moon riseth from the upper
border of thy vest. ⁸

Verily thy cups which have rendered us intoxicated are those which are distributed around by thine eyes.
Is it not wonderful that thou art a full moon, when waning is experienced not by thee, but by thy lovers?
Art thou a deity, that thou killest and reanimatest, by receiving whom thou wilt, and withdrawing from others?
From the model of thy form hath God originated beauty, and the fragrance of the zephyr from thy disposition.
Thou art not of this order of created beings; but thou art an angel sent by thy Maker.

When 'Alee the son of Bekkár, and Abu-l-Hasan, and the rest of those who were present, heard these verses sung by Shems-en-Nahár, they almost flew with delight, and they sported and laughed; but while they were thus enjoying themselves, lo, a female slave came, trembling with fear, and said, O my mistress, the Prince of the Faithful hath come, and he is at the door, with 'Afeef⁹ and Mesroor and others. And when they heard her words, they nearly died with fright; but Shems-en-Nahár laughed, and said, Fear not. And she said to the female slave, Return them an answer while we remove from this place. She then gave orders to shut the doors of the apartment, and to let down the curtains over them, while they remained in it, and she closed the door of the adjoining saloon, and then went forth into the garden, and, seating herself upon her couch, ordered a slave-girl to rub her feet,¹⁰ commanding the rest of the females slaves to go to their apartments, and desiring the girl who remained with her to leave the gate open, that the Khaleefeh might enter. And Mesroor came in,

and those who were with him, twenty in number, with swords in their hands; and they saluted Shems-en-Nahár, and she said to them, Wherefore have ye come? They answered, The Prince of the Faithful saluteth thee: he hath become cheerless through desire of seeing thee, and informeth thee that he hath experienced this day unusual joy and happiness, and wisheth now to complete it by thy presence. Wilt thou, then, come to him, or shall he come to thee? — And she rose, and, kissing the ground, replied, I hear and obey the commands of the Prince of the Faithful. She then gave orders to bring her chief female attendants and the other slaves, and they came in, and she intimated to them that she was going to comply with the commands of the Kha-eefeh. The place was completely prepared; but she said to the eunuchs, Go to the Prince of the Faithful, and inform him that I shall soon be waiting for him, when I shall have prepared the place for him with the carpets and other things. So the eunuchs repaired quickly to the Prince of the Faithful, and Shems-en-Nahár arose and went to her beloved 'Alee the son of Bekkár, and pressed him to her bosom, and took leave of him. And he wept violently, and said, O my mistress, prolong to me this leave-taking: perhaps it may help to hasten the termination of my life through my love of thee: but I beg of God that He will bestow upon me patience to endure the passion with which He hath afflicted me. — By Allah, replied Shems-en-Nahár, none will fall into a

state of dissolution but myself; for thou wilt go forth into the market-street, and wilt enjoy the company of such as will amuse thee, and thou wilt be preserved from danger, and thy passion will be kept concealed. But as to me, I shall fall into trouble, especially since I have made an appointment with the Khaleefeh; for probably great danger will await me in consequence, on account of my desire and love and passion for thee, and my grief at having parted from thee. With what tongue shall I sing, and with what heart shall I present myself before the Khaleefeh, and with what language shall I converse with the Prince of the Faithful, and with what look shall I behold a place where thou art not, and how shall I be in an assembly in which thou art not included, and with what taste shall I drink wine of which thou art not present to partake? — Abu-l-Hasan said to her, Be not perplexed; but be patient; and be not remiss in conversing with the Prince of the Faithful this night, nor shew him any neglect.

And while they were thus talking, a slave-girl came, and said, O my mistress, the pages of the Prince of the Faithful are come. Whereupon she arose, and said to the slave-girl, Take Abu-l-Hasan and his companion, and conduct them to the upper projecting window that overlooketh the garden, and leave them there till it is dark: then contrive means of leading them forth. So the slave-girl took them, and ascended with them to the projecting window, and, having closed the

door upon them, went her way; and they remained looking into the garden. And lo, the Khaleefeh arrived, preceded by about a hundred eunuchs with swords in their hands, and around him were twenty female slaves, like moons, clad in the richest apparel, and each having upon her head a crown set with rubies and other jewels, and in her hand a lighted candle. The Khaleefeh walked in the midst of them, while they surrounded him on every side, and Mesroor and 'Afeef and Waseef ¹¹ preceded him; and he advanced among them with a graceful carriage.¹² Shems-en-Nahár and all the female slaves who were with her rose to him, and met him at the gate of the garden, and, having kissed the ground before him, preceded him until he seated himself upon the couch, when all the female slaves and the eunuchs who were in the garden stationed themselves around him, and the candles were lighted, and the instruments of music were played upon until he commanded his attendants to disperse, and to seat themselves upon the couches; whereupon Shems-en-Nahár took her seat upon a couch by the side of that of the Khaleefeh, and began to converse with him. — All this time, Abu-l-Hasan and 'Alee the son of Bekkár were looking on and hearing; the Khaleefeh not seeing them. — The Khaleefeh then began to toy with Shems-en-Nahár, and gave orders to open the apartment where she had been sitting; and they opened its door and its windows, and lighted the candles, so that the place, in the

hour of darkness, shone like the day; after which, the eunuchs removed thither the drinking-vessels. At the sight of these things, Abu-l-Hasan exclaimed, Verily I have never beheld the like of these vessels and beverages and rarities, nor have I ever heard of anything to be compared with these varieties of jewels! It seemeth to me as though I were dreaming! My reason is confounded, and my heart palpitateth!—But as to 'Alee the son of Bekkár, after Shems-en-Nahár had quitted him, he remained a while stretched upon the floor, through the violence of his passion; and when he recovered, he began to gaze at this unparalleled scene, and said to Abu-l-Hasan, O my brother, I fear that the Khaleefeh will see us, or become acquainted with our case; and my fear is chiefly on thine account; for as to myself, I know that I am of the number of those who are about to perish; and the cause of my death is nothing else than my love and desire, and the excess of my transport and distraction; and I beg deliverance of God from the affliction that I suffer.

'Alee the son of Bekkár, and Abu-l-Hasan, continued gazing from the projecting window at the Khaleefeh and the scene around him until the feast was entirely prepared before him, when the Khaleefeh looked towards one of the female slaves, and said, Let us hear, O Gharám,¹³ some of thy delightful singing:—whereupon, with charming modulations, she sang these verses:—

The transport of a Bedaweeyeh ¹⁴ whose family are parted from her, and who yearneth towards the willow of the Hejáz, and its laurel, ¹⁵

Whose ardour and tears at beholding a company of travellers are as the fire and the water for their entertainment, Is not greater than the transport that I feel for my beloved, who regardeth me as guilty of an offence in loving him.

And when Shems-en-Nahár heard this song, she fell down in a swoon from the couch upon which she was sitting, and became unconscious. The female slaves, therefore, arose and lifted her up. And as soon as 'Alee the son of Bekkár beheld her from the window, he also fell down in a fit; and Abu-l-Hasan exclaimed, Verily, fate hath divided desire between you with equality! But while they were conversing, lo, the slave-girl who had brought them up to the window came to them, and said, O Abu-l-Hasan, arise, thou and thy companion, and descend; for the world hath become narrow unto us, and I fear that our affair will be exposed: arise, therefore, immediately, or we die. Abu-l-Hasan replied, How shall this young man arise with me? He hath not strength to raise himself. — So the slave-girl sprinkled rose-water upon his face until he recovered, and Abu-l-Hasan and the slave-girl lifted him up, and carried him down from the window, and proceeded a little way, when the slave-girl opened a small door of iron, and placed Abu-l-Hasan and 'Alee the son of Bekkár upon a mastabah outside. She then clapped her hands, ¹⁶ and there came a boat with a rower in it, and she led them on board of it, and said to the boatman,

Land them on the opposite bank. And when they had embarked, and quitted the garden, 'Alee the son of Bekkár looked back towards the apartment and the garden, and bade them farewell in the words of these verses: —

I stretch forth a feeble hand to take leave, with the other
upon my burning bosom, beneath my heart.
O let not this be the end of our union; nor let this be the last
refreshment that I enjoy!

The slave-girl then said to the boatman, Make haste with them. So he plied his oars to make all haste, and, accompanied by the slave-girl, they crossed over to the opposite bank, when she departed, taking leave of them, as they landed, and saying to them, It had been my desire not to part from you; but I cannot proceed further than this spot. And she returned.

'Alee the son of Bekkár lay prostrate before Abu-l-Hasan, unable to rise; so Abu-l-Hasan said to him, This is not a place of safety, and we are here in fear for our lives, on account of the robbers and the sons of wickedness. And upon this, 'Alee the son of Bekkár rose, and advanced a little way; but he was unable to walk on. Now Abu-l-Hasan had friends in that quarter; and he repaired to one of them in whom he confided, and knocked at his door; upon which the man came forth to him quickly; and when he beheld him and his companion, he welcomed them, and conducted them into his house, and, having seated them, conversed with them, and asked them where they had been.

Abu-l-Hasan answered, We came forth this evening, obliged to do so by a man with whom I had some pecuniary transactions, it having been told me that he was about to set forth on a journey with my property. So I went out this night and repaired to him, taking, to cheer me, this my companion, 'Alee the son of Bekkár, and we came hoping to see him; but he hid himself from us, and we saw him not. We therefore returned with nothing, and, finding it difficult to get back this night, and seeing no other lodging for us but thine abode, we came unto thee, depending on thy usual kindness. — The man of the house then welcomed them again, and studied to shew them honour; so they remained with him during the rest of the night; and when the morning came, they went forth from him, and proceeded until they arrived at the city, and entered it; and as they passed by the house of Abu-l-Hasan, he conjured his companion 'Alee the son of Bekkár to enter, and took him in. They then laid themselves down on beds for a little while, after which they awoke; and Abu-l-Hasan ordered his servants to furnish the house handsomely; and they did so; Abu-l-Hasan saying within himself, I must cheer this young man, and divert him from his present thoughts; for I know his case.

And when 'Alee the son of Bekkár recovered, he called for water, and they brought it him, and he arose and performed the ablution, and recited the divinely-ordained prayers which he had omitted during the preceding day and night, and began to

console himself by conversation. When Abu-l-Hasan, therefore, saw him do thus, he approached him and said, O my master 'Alee, it will be most suitable to thy present case that thou remain with me this next night, in order that thy heart may become dilated, and the anguish of desire that thou sufferest be dispelled, and that thou mayest beguile the time with us. He replied, Do what seemeth fit unto thee; for at all events I cannot escape from that which hath befallen me; so do as thou wilt. And Abu-l-Hasan arose and summoned his servants and brought his friends, and sent to the singers and instrumental performers, who came; and they remained eating and drinking and making merry during the rest of the day, until the evening, when they lighted the candles, and the wine-cups circulated among them, and the time passed with them pleasantly. Then a female singer took a lute, and thus sang: —

I have been shot at by fortune with the arrow of an eye,
which hath struck me down, and I have parted from
the beloved.

Fortune hath been hostile to me, and my patience hath
failed; but I expected before that this would come to
pass.

And when 'Alee the son of Bekkár heard these words, he fell down in a fit, and he remained in it until daybreak; and Abu-l-Hasan despaired of him; but when daylight came, he recovered, and desired to return to his house. Abu-l-Hasan could not prevent him, fearing what might be the

result of his case; and his servants brought him a mule, and mounted him upon it, and Abu-l-Hasan accompanied him until he took him into his house; and when he was safe there, Abu-l-Hasan praised God for his escape from this calamity, and began to console him; but he had no power over himself, through the violence of his passion. Abu-l-Hasan then bade him farewell; and 'Alee the son of Bekkár said to him, O my brother, cease not to impart to me whatever information thou mayest have to give. He replied, I hear and obey.

So Abu-l-Hasan arose and departed from him to his shop, and opened it, and sat expecting some tidings from the damsel; but no one brought him any news. He passed the next night in his house, and when the morning came, he arose and proceeded to the house of 'Alee the son of Bekkár, and, going in to him, found him laid upon his bed, with his friends around him, and the physicians with him, each of them prescribing for him something, and feeling his pulse. And when Abu-l-Hasan entered, and beheld him, he smiled; and Abu-l-Hasan saluted him, and inquired respecting his state; after which, he sat by him until all the rest of the people had gone forth, when he said to him, What is this state in which I find thee? 'Alee the son of Bekkár answered, It hath been spread about that I am sick, and my friends have heard this report, and I have no strength to rise and walk that I might give the lie unto him who asserteth me to be ill; so I remain prostrated here as thou

seest me, and my friends have come to visit me; but, O my brother, hast thou seen the slave-girl, or heard any news from her? Abu-l-Hasan replied, She hath not come to me since she parted from us on the bank of the Tigris: — and he added, O my brother, beware of disgrace, and abstain from this weeping. But 'Alee the son of Bekkár said, O my brother, I have no control over myself: — and he sighed, and recited some verses, and added, I am afflicted by a calamity from which I was lately exempt, and can hope for no greater ease than death. Abu-l-Hasan said, Perhaps God will restore thee.

And he went down from him, and repaired to his shop, and opened it; and he had not long sat there when the slave-girl came, and saluted him; and he returned her salutation, and, looking at her, observed that her heart was throbbing, and that she bore an aspect of sadness. He said to her, Thou art welcome! How is Shems-en-Nahár? — She answered, I will presently acquaint thee with her case: — and asked, How is 'Alee the son of Bekkár? Abu-l-Hasan, therefore, informed her of everything that he had experienced; and she lamented and sighed, and wondered at his case. She then said, The state of my mistress is more wonderful than that; for when ye went away, I returned with my heart throbbing on your account, scarcely believing in your escape; and on my return, I found my mistress lying prostrate in the chamber, speaking not nor answering any one. The Prince of the Faithful was sitting at her head, finding no

one to acquaint him with her case, and not knowing what she suffered; and she continued in her fit until midnight, when she recovered, and the Prince of the Faithful said to her, What hath befallen thee, O Shems-en-Nahár, and what hath happened to thee this night? And when she heard the words of the Khaleefeh, she kissed his feet, and answered him, O Prince of the Faithful, may God make me to be thy ransom! A derangement of the stomach hath given me a head-ache, and excited a heat in my body, so I fell down in a fit from the violence of my suffering, and I know not what happened to me afterwards. The Khaleefeh, therefore, asked her, What hast thou taken this day? And she answered, I breakfasted upon a dish that I had never eaten before. She then feigned that she had recovered strength, and called for some wine, and, having drunk it, begged the Prince of the Faithful to return to his diversion. So he resumed his seat in the chamber; and when I came to her, she asked me respecting thee and thy companion, and I informed her what I had done with you, and acquainted her with the verses which 'Alee the son of Bekkár had recited: whereupon she was silent. The Khaleefeh then sat, and ordered the same female slave to sing; and she sang these two verses:—

There hath been to me no pleasure in my life since your
departure; and would that I knew your state since you
left me!

It were fit that my tears should be of blood, when ye are
weeping on account of my absence,

And when Shems-en-Nahár heard these words, she fell down again in a swoon: and I laid hold of her hand, and sprinkled some rose-water upon her face, and she recovered; upon which I said to her, O my mistress, expose not thyself and those whom thy palace containeth! By the existence of thy beloved I conjure thee to have patience!— But she replied, Can anything worse than death befall me? I desire it; for it will bring me ease. — And while we were thus conversing, a slave-girl sang these words of the poet: —

They said, Perhaps patience may be followed by ease. But
I replied, How is patience to be found since his departure?

For he made a settled compact with me, to cut the cords of
patience, at the time of his embracing me.

And as soon as she had finished, Shems-en-Nahár again fell down in a fit. The Khaleefeh saw her, and, coming to her quickly, gave orders to remove the wine, and commanded each of the female slaves to return to her apartment. He then sat with her during the remainder of the night, until the morning, when he summoned the physicians, and desired them to employ means for her restoration, not knowing that she was suffering from love and desire. I remained with her till I thought her recovered, and this it was which prevented my coming unto you before. I left with her a number of her special attendants, when she ordered me to repair to you that I might obtain news of 'Alee the son of Bekkár, and return to her. — And when

Abu-l-Hasan heard her words, he wondered, and said to her, By Allah, I have acquainted thee with his whole case. Return, therefore, to thy mistress, and salute her, and exhort her to have patience, and say to her, Conceal thy secret:— and tell her that I am acquainted with her case, and know it to be one of difficulty, requiring prudent management. — And the slave-girl thanked him, and bade him farewell, and returned to her mistress.

Abu-l-Hasan then remained in his shop until the close of the day; and when the day had passed, he arose, and locked up his shop, and went to the house of 'Alee the son of Bekkár, and knocked at the door; upon which there came forth to him one of his servants, who conducted him within. — And when he went in to his friend, the latter smiled, and drew a good omen from his coming, and said to him, O Abu-l-Hasan, thou hast made me desolate by thy remaining away from me this day, and my soul is attached to thee for the rest of my life. — Abstain from these words, replied Abu-l-Hasan; for, if it were possible to ransom thee, I would give my life as thy ransom. This day the slave-girl of Shems-en-Nahár came, and informed me that she had been prevented from coming before only by the Khaleefeh's sitting with her mistress, and acquainted me with what had happened to her mistress. — And he related to him all that he had heard from the slave-girl; whereupon 'Alee the son of Bekkár lamented violently, and wept, and then, looking towards



Abu-l-Hasan, said to him, By Allah, I conjure thee to assist me in my affliction, and tell me what plan is to be pursued; and I beg of thy goodness that thou wilt pass the night here with me, in order that I may be cheered by thy conversation. So Abu-l-Hasan complied with his desire, replying that he would stay with him that night; and they passed the night conversing together, till 'Alee the son of Bekkár, after weeping, and shedding copious tears, recited some verses, and uttered a great cry, and fell down in a swoon. Abu-l-Hasan thought that his soul had quitted his body: and he remained in his fit until daylight came, when he recovered, and conversed again with Abu-l-Hasan; and Abu-l-Hasan continued sitting with him till near the mid-time between sunrise and noon.

He then departed from him, and repaired to his shop, and opened it; and lo, the slave-girl came and stood before him; and when he looked towards her, she made a sign of salutation to him, and he returned her greeting, and she delivered to him the salutation of her mistress, and said to him, How is 'Alee the son of Bekkár? — O slave-girl, he replied, ask not respecting his state, and the violence of desire that he suffereth; for he sleepeth not by night, nor findeth rest by day; watching hath emaciated him, and anguish hath overcome him, and he is in a condition by no means pleasing to a friend. She then said to him, My mistress saluteth thee and him, and hath written to him a letter, and she is in a state more afflicting than his;

she hath intrusted to me the letter, and said, Return not to me without an answer to it, and do as I have commanded thee. — Here is the letter with me. Wilt thou, then, go with me to 'Alee the son of Bekkár, that we may receive the answer from him? — Abu-l-Hasan answered her, I hear and obey. And he locked up his shop, and, taking with him the slave-girl, repaired with her by a way different from that by which he had come, and they proceeded until they arrived at the house of 'Alee the son of Bekkár, when he stationed her at the door, and entered the house. And as soon as 'Alee the son of Bekkár beheld him he rejoiced at his coming, and Abu-l-Hasan said to him, The cause of my coming is, that such a man hath sent to thee his slave-girl with a note conveying his salutation to thee, and hath mentioned in it that the reason of his failing to visit thee is an event that hath happened to him which excuseth him. The slave-girl is standing at the door. Wilt thou give her permission to enter? — 'Alee replied, Bring her in. And Abu-l-Hasan made a sign to him that she was the slave-girl of Shems-en-Nahár; and he understood the sign; and when he beheld her, he was moved, and rejoiced, and said to her, with a sign, How is the master? May God grant him restoration and health! — She answered, Well: — and she produced the letter, and gave it to him; and he took it and kissed it and read it, and then handed it to Abu-l-Hasan, who found written in it as follows: —

This messenger will acquaint thee with my news: so be content with his tidings instead of beholding me.
Thou hast left a lover in severe affliction on thine account, and his eye is incessantly sleepless.
I suffer the pangs of patience in my trouble; for no creature can ward off the blows of destiny.

To proceed:—I have written to thee a letter without fingers,¹⁷ and spoken to thee without a tongue, and the complete exposition of my state is this,—that I have an eye which sleeplessness never quitteth, and a heart from which solitudes are never absent; and I am as though I had never known health or happiness, nor beheld a comely countenance, nor passed a pleasant life: I am as if my nature were made up of passion, and of the torment of excessive love and melancholy; and sickness hath become uninterrupted to me; and desire, augmented; and longing expectation, increased.¹⁸ I beg of God to hasten our union, that the trouble of my mind may be dispelled; and I desire that thou send me some words from thee, that I may cheer myself by them; and do thou assume a becoming patience until God give relief. And peace be on thee.

When 'Alee the son of Bekkár had read this letter from beginning to end, he said, With what hand shall I write, and with what tongue shall I complain and lament? He then drew himself up with difficulty, and sat, and took a paper in his hand, and thus wrote:—

In the name of God, the Compassionate, the Merciful.—Thy letter, O my mistress, hath ar-

rived, and given ease to a soul wearied by transport and desire, and conveyed restoration to a wounded heart ulcerated by disease; and thine emaciated slave hath understood all the gracious words contained in it; and by thy head, O my mistress, I am in the state described by the poet:—

The heart is contracted; and solicitude, extended; and the eye, sleepless; and the body, wearied;
And patience, cut short; and disjunction, continued; and reason, deranged; and the heart, snatched away.

And know that complaint extinguisheth not the fire of affliction; but it appeaseth him whom longing desire hath disordered, and whom separation destroyeth; and I will comfort myself by the mention of the word “union:”—and how excellent is the saying of the poet:—

If there were not, in love, displeasure and content, where were the sweetnesss of notes and epistles?

On Abu-l-Hasan's reading this letter, it excited painful feelings in him, and its purport wounded his vitals; and he gave it to the slave-girl, and when she had taken it, 'Alee the son of Bekkár said to her, Convey to thy mistress my salutation, and acquaint her with my transport and desire, and how love pervadeth my flesh and my bones; and tell her that I want a person to deliver me from the sea of destruction, and to liberate me from this perplexity. He then wept, and the slave-girl wept with him, and took leave of him, and departed from him.

Abu-l-Hasan went forth with her, and bade her farewell, and repaired to his shop; and as he sat there, he found his heart compressed and his bosom contracted, and he was perplexed at his case. He remained immersed in thought during the rest of the day, and the ensuing night; and on the following day he went to 'Alee the son of Bekkár, and sat with him until the other persons had departed, when he asked him respecting his state; and he began to complain of his desire, and his excessive love and distraction, and recited these words of the poet:—

Persons, before me, have complained of love's torment, and
living and dead have been terrified by estrangement;
But an instance of feelings like those in my bosom I have
never heard of nor beheld.

And Abu-l-Hasan said to him, I have never beheld nor heard of any lover like thee. Wherefore this transport and infirmity and agitation when thou art attached to a complying object of love? How would it be if thou wert attached to one who was adverse and deceitful, and if thy affair were exposed?—And 'Alee the son of Bekkár, says Abu-l-Hasan, inclined to my words, and thanked me for them. — Now I had (he continues) a friend who was acquainted with my case, and the case of 'Alee the son of Bekkár, and knew that we were leagued together; but no one else was informed of what passed between us; and he used to come to me and ask me respecting the state of 'Alee the son of Bekkár; and soon after, he questioned

me with respect to the damsel. I answered him, She invited him to her, and more than hath already happened between them cannot take place; and this is the last of their case; but I have devised for myself a plan of proceeding which I desire to lay before thee. — His friend asked, What is it? And Abu-l-Hasan answered, I am a man known to have extensive dealings with men and women, and I fear that the affair of these two persons may be discovered, and that such an event will be the cause of my destruction, and of the seizure of my property, and the ruin of my family. It is my opinion that I should collect together my property, and fit myself out, and repair to the city of El-Basrah, and there remain until I see what will be the result of their case, that no one may know my situation; for love hath gained entire possession of them, and letters have passed between them. Their intermediary is a slave-girl, who at present keepeth their secrets; but I fear that anxiety may overcome her, and she may reveal their case to some one, and so the news of their affair may spread, and occasion my destruction; since I have no excuse to offer to my accusers. — His friend replied, Thou hast acquainted me with a perilous affair, such as the wise and knowing must regard with fear. May God avert from thee the evil that thou apprehendest, and save thee from the result which thou darest! This opinion is right. — So Abu-l-Hasan departed to his house, and occupied himself in settling his affairs, and preparing himself for the journey to the city of El-Basrah,

and three days had not passed before he had finished his affairs and set forth to El-Basrah.

Three days after this, his friend came to visit him, and, finding him not, asked his neighbours respecting him, and they answered him, He departed three days ago to El-Basrah; for he had pecuniary dealings with the merchants of that city, and therefore went to demand the money of his debtors, and he will soon return. And the man was perplexed at his case, and knew not whither to go, saying, Would that I had not parted with Abu-l-Hasan! He then devised a stratagem by means of which to obtain access to 'Alee the son of Bekkár; and he repaired to his house, and said to one of his young men, Beg permission for me of thy master that I may enter and salute him. So the servant entered, and acquainted his master with the request, and then returned to him, and gave him permission to enter. He therefore went in to him, and found him reclining upon the cushion, and he saluted him, and 'Alee the son of Bekkár returned his salutation, and welcomed him; whereupon the man apologized to him for having failed to visit him before during the period of his illness, and said to him, O my master, an intimate friendship subsisteth between me and Abu-l-Hasan, and I used to intrust to him my secrets, and never relinquish him for an hour; and I was absent on some business with a number of my friends for the space of three days, and then, going to him, found his shop closed; wherefore I asked the neighbours respecting him, and they said, He

hath gone to El-Basrah. — Now I know no friend of his more true than thou : by Allah, then, acquaint me with his case. — And when 'Alee the son of Bekkár heard his words, his colour changed, and he was agitated, and replied, I have not heard the news of his departure before this day ; and if the case be as thou hast said, trouble hath befallen me. He then shed tears and recited these two verses :—

I was weeping on account of joy that had passed, while my
friends were yet unsevered from me ;
But now my adverse fortune hath parted us, and I have to
weep also for my friends.

And he hung down his head towards the ground, in thought ; and after a while, he raised it, and, looking towards a servant belonging to him, said to him, Go to the house of Abu-l-Hasan, and ask respecting him, whether he be still there or on a journey ; and if they answer, He hath gone on a journey, — ask whither he hath gone. So the servant went, and after a short absence came back to his master, and said, When I inquired respecting Abu-l-Hasan his dependants informed me that he had gone on a journey to El-Basrah ; but I found a slave-girl waiting at the door, and when she beheld me she knew me ; but I knew her not ; and she said to me, Art thou the servant of 'Alee the son of Bekkár ? And I answered her, Yes. And she said, I have a letter for him from the dearest of his friends. So she came with me, and she is standing at the door. — Upon this, 'Alee the son of Bekkár said, Bring her in. And the servant went forth to her,

and brought her in; and the man who was sitting with the Son of Bekkár looked at the slave-girl, and saw that she was an elegant person. The slave-girl then advanced to the Son of Bekkár, and saluted him, and talked with him in a low voice; and he uttered oaths during the conversation, swearing that he had not mentioned a thing which she spoke of; after which, she bade him farewell, and departed.

Now the man, the friend of Abu-l-Hasan, was a jeweller; and when the slave-girl had departed, he found an opportunity to speak, and said to 'Alee the son of Bekkár, There is no doubt whatever but that the palace of the Khaleefeh hath some demand upon thee, or that thou hast dealings with it.¹⁹ — And who, said 'Alee the son of Bekkár, acquainted thee with that? The jeweller answered, My knowledge of it is through this slave-girl; for she is the slave-girl of Shems-en-Nahár; and she came to me some time ago with a note in which was written that she desired a necklace of jewels; so I sent to her a costly necklace. And when 'Alee the son of Bekkár heard his words, he was so agitated that the jeweller feared his dissolution; but presently he recovered himself, and said, O my brother, I conjure thee by Allah to tell me how thou knowest her. The jeweller replied, Abstain from urging the inquiry. But 'Alee the son of Bekkár said to him, I will not desist from pressing thee until thou acquaint me with the truth. So the jeweller said, I will inform thee, provided that no suspicion respecting me

enter thy mind, nor any restraint be imposed upon thee by my words, and I will not conceal from thee any secret, but will explain to thee the truth of the affair; on the condition, however, that thou acquaint me with thy true case, and the cause of thy sickness. He therefore told him his story, and then said, By Allah, O my brother, nothing induced me to conceal my affair from others than thyself except my fear that people might remove the veils of protection from others. And the jeweller said to him, I desire not an interview with thee but on account of my great affection for thee, and my zeal for thee, and my compassion for thy heart in consideration of the torment that it suffereth from separation. Perhaps I may be a comforter to thee in the place of my friend Abu-l-Hasan during the period of his absence. Be happy, then, and cheerful. — And 'Alee the son of Bekkár thanked him for his speech, and recited these two verses: —

If I said that I was patient after his estrangement, my tears
and the excess of my lamentation would belie me.
And how can I conceal the tears that are flowing down my
cheek in consequence of the separation of my friend?

He then, for a while, remained silent; after which he said to the jeweller, Knowest thou what the slave-girl told me secretly? He answered, No, by Allah, O my master. And 'Alee the son of Bekkár said, She supposed that I had advised Abu-l-Hasan to depart to the city of El-Basrah, and that I thus devised a stratagem that there

might be no more correspondence and intercourse; and I swore to her that such had not been the case; but she believed me not, and departed to her mistress retaining her evil opinion; for she inclined to Abu-l-Hasan. The jeweller replied, O my brother, I understood from the state of the slave-girl this affair; but, if it be the will of God (whose name be exalted!), I will aid thee to attain thy desire. — And how, said 'Alee the son of Bekkár, wilt thou manage with her when she taketh fright like a wild animal of the desert? The jeweller answered, I must employ all my endeavours to assist thee, and my contrivance to obtain acquaintance with her, without making any exposure, or occasioning any mischief. He then begged leave to depart; and 'Alee the son of Bekkár said to him, O my brother, be mindful to conceal the secret. And he looked at him, and wept.

The jeweller bade him farewell, and departed, not knowing what to do in order to promote the affair of 'Alee the son of Bekkár, and he continued on his way meditating upon his case, and beheld a paper lying in the street: so he took it up, and looked at its direction, and lo, it was, From the most humble friend to the most excellent object of affection. — And he opened the paper, and saw written in it as follows: —

The messenger came from thee to give me hopes of union;
but I rather imagined that he had misconceived:
I rejoiced not, therefore; but my grief increased, through my
knowledge that my messenger had not rightly understood.

To proceed:— Know, O my master, that I am unacquainted with the cause of the interruption of the correspondence between me and thee; but if cruelty have originated from thee, I will requite it with fidelity; and if affection have departed from thee, I will preserve affection during estrangement; for I will act towards thee as saith the poet:—

Be haughty: I will endure:—and tyrannize: I will be patient:—and be difficult: I will be abject:—and depart: I will approach:—and say: I will hear:—and command: I will obey.

And when he had read it, lo, the slave-girl approached, looking to the right and left, and saw the paper in his hand; so she said to him, O my master, verily this paper dropped from me. But he returned her not an answer, walking on: and the slave-girl followed him until he approached his house; and he entered, and the slave-girl behind him. She then said to him, O my master, return to me this paper; for it dropped from me. And he looked at her, and said, O slave-girl, fear not, nor be grieved, but tell me the story with truth; for I am a concealer of secrets; and I conjure thee by an oath that thou hide from me nothing of the affair of thy mistress: perhaps God may assist me to accomplish her desires, and make easy by my means things that now are difficult. And when the slave-girl heard his words, she replied, O my master, a secret will not be lost when thou art its depositary, nor will an affair be unsuccessful



when thou strivest to accomplish it. Know that my heart hath inclined to thee, and I will acquaint thee with the truth of the affair, and do thou give me the letter. — She then told him the whole story, and added, God is witness of the truth of what I say. He replied, Thou hast spoken truth; for I am acquainted with the foundation of the story. And he proceeded to relate to her the case of 'Alee the son of Bekkár, and how he had become acquainted with the state of his mind, telling her the story from first to last. And when she had heard this, she rejoiced; and they agreed together that she should take the paper and give it to 'Alee the son of Bekkár, and of all that should happen she should return and inform him. So he gave her the paper, and she took it and sealed it as it was before, saying, My mistress Shems-en-Nahár gave it to me sealed; and when he hath read it and given me an answer, I will bring it to thee.

The slave-girl then bade him farewell, and repaired to 'Alee the son of Bekkár, whom she found expecting her coming; and she gave him the paper and he read it, and then wrote for her an answer, and gave it to her. She therefore took it, and returned with it to the jeweller, according to the agreement; and he broke open its seal and read it, and saw written in it, —

Verily the messenger by whom our correspondence was kept concealed hath failed, having conceived displeasure: ²⁰

Choose for me, therefore, a faithful messenger from among you, who approveth truth, and approveth not falsehood.

To proceed: — Verily cruelty hath not originated from me, nor have I abandoned fidelity, nor have I broken a covenant, nor have I cut short affection, nor have I ceased from grief, nor have I found after separation aught but destruction, nor have I had any knowledge of that which ye have mentioned, nor do I love anything but what ye love: by Him who knoweth every secret and hidden action, my wish is only for union with the person whom I love; and my business, the concealment of the desire that I suffer, though disease afflict me in consequence. This is the exposition of my state: and peace be on you.

When the jeweller read this paper, and knew its contents, he wept violently. The slave-girl then said to him, Go not forth from this place until I return to thee; for he hath made an accusation against me; but he is excused; and I desire to effect an interview between thee and my mistress Shems-en-Nahár, by whatever stratagem it may be accomplished. I left her prostrate, waiting for my bringing her the answer. — Then the slave-girl repaired to her mistress, and the jeweller passed the night troubled in heart; and when the morning came, he performed the prayers of that period, and sat expecting her arrival; and lo, she approached, and with joy came in to him, and he said to her, What is the news, O slave-girl? She answered, I went from thee to my mistress, and gave to her the paper which 'Alee the son of Bekkár wrote; and when she had read it and understood its meaning, her mind was perplexed; so I said to her,

O my mistress, fear not the frustration of the affair between you in consequence of the absence of Abu-l-Hasan; for I have found one who will take his place, and who is better than he, and of higher rank, and one who will keep secrets. — And I related to her what had passed between thee and Abu-l-Hasan, and how thou obtainedst his confidence and that of 'Alee the son of Bekkár, and how that note dropped from me and thou foundest it, and I acquainted her with the determination made between me and thee. — And the jeweller wondered extremely. — She then said to him, She desireth to hear thy words, that she may be confirmed by them in her belief of the covenants made between thee and him: make up thy mind, then, immediately to repair with me to her. But when the jeweller heard these words of the slave-girl, he considered that the visiting her was a momentous affair, and of great peril, not to be undertaken, nor suddenly attempted: so he replied, O my sister, I am of the sons of the common class, and not like Abu-l-Hasan; for Abu-l-Hasan was of high rank, of known reputation, in the habit of frequenting the palace of the Khaleefeh because its inmates required his merchandise; but as for me, Abu-l-Hasan used to converse with me and I trembled before him. If thy mistress, therefore, desireth my conversation with her, it will be requisite that it be in some other place than the palace of the Khaleefeh, distant from the abode of the Prince of the Faithful; for my heart will not consent to that which

thou proposest. — So he refused to go with her. She proceeded to tell him that she would be surety for his safety, and said to him, Be not apprehensive nor fearful. But while they were thus talking, lo, his legs shook, and his hands trembled; and the slave-girl therefore said to him, If it will be painful to thee to go to the palace of the Khaleefeh, and thou canst not accompany me, I will persuade her to come to thee: therefore move not from thy place until I return to thee with her. She then departed; but soon returned to the jeweller, and said to him, Take care lest there be with thee a slave-girl or man-servant. He replied, There is no one with me but a black female servant advanced in age, who serveth me. And the slave-girl arose, and closed the doors between the jeweller's female slave and himself, and sent his young men out from the house.

After this, the slave-girl went forth, and returned with a damsel behind her, and the latter entered the jeweller's abode with her, imparting a sweet odour to the house; and when the jeweller saw her, he rose and stood up, and placed a cushion for her, and seated himself before her. She remained a while without speaking, until she had rested herself, when she uncovered her face, and it appeared to the jeweller as though the sun had risen in his abode. She then said to her slave-girl, Is this the man of whom thou spakest to me? The slave-girl answered, Yes. And she looked towards the jeweller, and said to him, How art thou? He answered, In prosperity:—and prayed for

her.²¹ And she said to him, Thou hast induced us to come to thee, and to acquaint thee with our secret. And she asked him respecting his family and his children; and he acquainted her with all his circumstances, and said to her, I have a house beside this, which I have devoted to the purpose of assembling there with my friends and brethren, and I have in it nothing but what I have mentioned to thy slave-girl. After this, she asked him how he had become acquainted with the foundation of the story; and he informed her of the particulars which she demanded, from the first of the affair to the last: whereupon she sighed for the separation of Abu-l-Hasan, and said, O such a one, know that the souls of mankind accord in their desires, and persons stand in need, one of another; an action is not accomplished without words; nor a wish, without exertion; nor doth ease come unless after fatigue; nor doth success ensue but through the means of the generous. And now I have acquainted thee with our affair, and it is in thy power to expose or protect us; but thy generous disposition requireth nothing to be added; for thou already knowest that this my slave-girl concealeth my secret, and on that account occupieth a high place with me; and I have chosen her for the transaction of my affairs. Let none, then, be more worthy in thy sight than she, and do thou acquaint her with thy proceedings; and be of good heart; for thou art secure from what thou fearest on our account, and no place shall be closed from thee but she

shall open it unto thee, and she shall convey to thee my messages for 'Alee the son of Bekkár, and thou shalt be the intermediary in the transmittal of communications between me and him.

Shems-en-Nahár then arose, scarcely able to do so, and departed, and the jeweller walked before her until she arrived at the gate of the palace, after which he returned, and sat in his place, having beheld, of her beauty, what astonished him, and heard, of her words, what confounded his reason, and witnessed, of her elegance and politeness, what amazed him. He remained reflecting upon her endowments until his mind became tranquillized; when he demanded food, and ate as much as would stay his spirit. He then changed his clothes, and went forth from his house, and repaired to 'Alee the son of Bekkár, whose servants came and met him, and walked before him until they introduced him to their master, and he found him laid upon his bed; and when he beheld the jeweller, he said to him, Thou hast been tardy in coming to me, and increased my anxiety. Having thus said, he dismissed his servants, and gave orders to shut his doors, and said to the jeweller, I have not closed my eye since thou quittedst me; for the slave-girl came to me yesterday, bringing a sealed letter from her mistress Shems-en-Nahár. — And he proceeded to relate to him all that had passed between him and her; after which he said, I have become perplexed in my affair, and my patience hath failed; for Abu-l-Hasan was a cheering companion unto me, as he knew the

slave-girl. And when the jeweller heard his words, he laughed: so 'Alee the son of Bekkár said to him, Wherefore dost thou laugh at my words, when I have augured well of thy coming, and taken thee as a provision against misfortunes? He then wept, and recited these verses:—

Many a one laugheth at my tears on beholding me; but had
he suffered as I have, it had made him weep.

None pitieth the afflicted for what he endureth, but one alike
anxious, whose affliction hath been protracted.

My transport, yearning, sighing, thought, and distraction,
are for a friend whose habitation is in the recesses of
my heart:

He hath made his abode there, and never quitteth it; yet
seldom can I enjoy an interview with him:

I have no intimate whom I approve in his stead; and I have
chosen no friend whatever but him.

And when the jeweller heard these words from him, and understood the verses which he recited, he wept at his weeping, and acquainted him with all that had happened to him with the slave-girl since he had quitted him. 'Alee the son of Bekkár listened to his speech; and at every word of his that he heard, the colour of his face continued to change from yellowness to redness, and his body became at one time stronger, and at another weaker. And when he had ended his account, the son of Bekkár wept, and said to him, O my brother, I am at all events perishing, and would that my end were near! I beg of thee, in thy kindness, to shew favour to me in all my affairs until God shall please to bring about what

seemeth fit unto Him, and I will not oppose thee in word. — The jeweller replied, Nothing will quench this fire in thee except an interview with the person with whom thou art enamoured; but it should be in some other place than this, which is one of danger: it should be in a house of mine next to my own abode. The slave-girl came to me there, together with her mistress, and it is the place that she chose for herself: I desire, therefore, your interview with each other, and there shall ye complain one to another of what ye have suffered. — So 'Alee the son of Bekkár said, Do as thou desirest, and what thou seest fit is right.

I remained with him, says the jeweller, that night, conversing with him until the morning came, when I performed the morning-prayers, and went forth from him, and repaired to my abode. And I had not long remained there when the slave-girl came and saluted me, and I returned her salutation, and acquainted her with the plan decided upon between me and 'Alee the son of Bekkár; whereupon she said, Know that the Khaleefeh hath gone away from us, and that there is no one in our abode, and it is more safe for us, and better. I replied, What thou sayest is true; but it is not like this my house; for this is safer, and more suited to us. The slave-girl therefore said, It shall be as thou seest fit; and I go to my mistress to acquaint her with that which thou hast mentioned, and to propose to her what thou hast said. She then repaired to her mistress, and made the proposal to her, and returned to my house,

and said to me, My mistress acquiesceth in that which thou hast said. And she took forth from her pocket a purse containing some pieces of gold, saying to me, My mistress saluteth thee, and saith to thee, Take this, and procure for us with it what we require. — But I swore that I would not expend anything of it. So she took it again, and returned to her mistress, and said to her, He hath not accepted the money; but returned it to me. — And after the slave-girl had gone, I repaired to my other house, and removed thither, of the utensils and furniture, what the case required, and transported thither the vessels of silver and of china-ware, and prepared all that we required of food and drink; and when the slave-girl came again, and beheld what I had done, it pleased her; and she ordered me to bring 'Alee the son of Bekkár; but I replied, None shall bring him but thou.

Accordingly she went to him and brought him, attired in the most perfect manner, and with a brightened aspect; and when he came, I met him and welcomed him, and seated him upon a mattress suitable to his condition, and placed before him some sweet-scented flowers in vessels of china-ware and crystal, and conversed with him about an hour; after which, the slave-girl departed, and was absent until after the sunset-prayers, when she returned, accompanied by Shems-en-Nahár with two maids and none else. As soon as she beheld 'Alee the son of Bekkár and he beheld her, they both fell down fainting upon the floor, and remained so for an hour; and when they

recovered, they drew near to each other, and sat conversing tenderly; and after this, they made use of some perfumes, and began to thank me for my conduct to them. I then said to them, Have ye any desire for food? And they answered, Yes. So I brought to them some food, and they ate until they were satisfied, and washed their hands; and I conducted them to another chamber, where I brought them the wine; and they drank it, and became merry: whereupon Shems-en-Nahár said to me, O my master, complete thy kindness, and bring to us a lute or some other musical instrument, that we may now perfect our enjoyment. I replied, On my head and my eye. And I arose, and brought a lute, and she took it and tuned it, and, placing it in her lap, played upon it in an admirable manner, and sang these two verses: —

I have been so sleepless that it would seem as though I loved
sleeplessness; and so emaciated that disease appears to
be natural to me;

And my tears have flowed upon my cheek, burning it.
Would that I knew if we shall meet after our separation!

She proceeded to sing verses so as to confound the mind, with various modulations and with pleasing allusions, and the hearers almost flew with delight at her admirable singing; and when we had remained seated some time, and the cups circulated among us, the damsel, in charming tones, sang some verses commencing thus: —

The beloved gave me a promise to meet me, and performed
it on a night that I shall count as worth many,

After this, I left them in that house, and departed to the house in which I resided, and there passed the night, until the morning. And when the morning came, I performed my divinely-ordained prayers, and drank some wine,²² and sat thinking of going to them at my other house; and as I was sitting, lo, my neighbour came in to me, terrified, and said to me, O my brother, it was no light matter to me that befell thee this last night in thy other house. So I said to him, O my brother, and what hath happened? Acquaint me with that which hath occurred in my house. — He answered, The robbers who came to our neighbours yesterday, and murdered such a one and took his property saw thee yesterday removing thy things to thy other house, and came thither in the night, and took what thou hadst there, and murdered thy guests. — I arose, therefore, I and my neighbour, and we went to that house, and found it empty: nothing remained in it; and I was perplexed at my case, and said, As to the things, I care not for their loss; and if I borrowed some of them from my friends and they are lost, there is no harm in that; for they know my excuse in the disappearance of my property and the plundering of my house; but as to 'Alee the son of Bekkár, and the concubine of the Prince of the Faithful, I fear that their affair will be rumoured abroad, and it will be the cause of the loss of my life. — The jeweller then looked towards his companion, and said to him, Thou art my brother and my neighbour, and wilt conceal what I should not expose: what course of

conduct, then, dost thou advise me to pursue? The man answered him, That which I advise thee to do is, that thou be on thy guard; for they who entered thy house and took thy property have murdered a most distinguished party from the palace of the Khaleefeh, and have murdered also a party from the house of the chief magistrate of the police, and the guards of the court search for them everywhere, and perhaps they will find them, and thy wish will be attained without any effort of thine. And when the jeweller heard these words, he returned to his house in which he resided, and said within himself, Verily that which hath happened to me is what Abu-l-Hasan feared, and on account of which he departed to El-Basrah, and I have fallen into it.

The plunder of his house became publicly known among the people, and they came to him from every quarter; and some of them rejoiced at his misfortune, and some participated in his anxiety, while he uttered his complaints to them, and neither ate nor drank. And as he sat repenting, lo, one of his servants came in to him, and said to him, There is a person at the door who asketh for thee, whom I know not. So the jeweller went forth to him and saluted him, and found him to be a man whom he knew not; and the man said, I have something to say to thee. He therefore conducted him into his house, and asked him, What hast thou to say to me? The man answered, Go with me to thy other house. The jeweller said, And dost thou know my other house? And

he answered, Thy whole case is known to me, and I know also that by which God will dispel thine anxiety. — So I said within myself (continues the jeweller), I will go with him whither he desireth. I then repaired with him to the house, and when the man saw the house, he said, It is without a door-keeper, and we cannot sit in it: come with me, therefore, to another house. And the man continued going about from place to place, and I with him, until the night overtook us; and I put no question to him. He ceased not on his way, and I with him, till we went forth into the open plain, saying, Follow me. And he hurried on, and I hurried behind him, until we arrived at the river, when he embarked with me in a boat, and the boatmen rowed with us, till we had crossed over to the other bank; whereupon he landed from the boat, and I landed after him, and he took my hand, and conducted me into a street which I had never entered before in the whole course of my life, and I knew not in what quarter it was. He then stopped at the door of a house, and opened it, and entered, taking me in with him, and locked the door with a lock of iron; after which, he led me along its passage till we came into the presence of ten men, who were as though they were one and the same man, and they were brothers.

When we went in to them, the man first mentioned saluted them, and they returned his salutation, and ordered me to sit down. So I seated myself, feeble from excessive fatigue; and they brought me some rose-water, and sprinkled it

upon my face, and gave me to drink some wine, and placed before me some food. I therefore said [within myself], If there were anything injurious in the food, they would not eat with me. And when we had washed our hands, each of us returned to his place, and they said, Dost thou know us? I answered, No: nor in my life have I known your abode: nay, I know not him who brought me unto you. They then said, Acquaint us with thy story, and utter no falsehood. So I said, Know that my case is wonderful, and my affair is extraordinary. And are ye, I added, acquainted with aught of my story? They answered, Yes: we are the persons who took thy things last night, and we took thy friend, and her who was singing. And upon this I said, May God let down the curtain of his protection over you! Where are my friend and she who was singing? And they made a sign to me with their hands, pointing to one side, and answered, Here: but by Allah, O our brother, none of us hath learnt their secret, and since we brought them we have had no interview with them, nor asked them respecting their condition, on account of the appearance of dignity and respectability which we have observed in them; and it was this which prevented our killing them. Acquaint us, therefore, with their true history, and thou shalt be secure of thine own safety and of theirs. — When I heard these words, says the jeweller, I almost died with fear and terror, and said to them, Know that, if generosity be lost, it is to be

found only with you; and if I have a secret which I fear to reveal, none but your breasts will conceal it. And I proceeded to expatiate in this manner, and found that readiness in making the communication to them would be more advantageous than concealing it; so I acquainted them with all that had befallen me until I arrived at the end of the story. And when they heard my tale, they said, And is this young man 'Alee the son of Bekkár, and this female Shems-en-Nahár? And they excused themselves to both of them, and afterwards said to me, Verily, of that which we took from thy house, part is gone; and this is what hath remained of it. They then restored to me most of the things, and bound themselves to convey them back to their place in my house, promising also that they would restore to me the rest: but they became divided into two parties; one party on my side, and the other against me. After this, we went forth from that house. — Such was my case.

Now as to 'Alee the son of Bekkár, and Shems-en-Nahár; they were at the point of death through fear. I approached them and saluted them, and said to them, What can have happened to the slave-girl and the two maids, and whither have they gone? They answered, We have no knowledge of them. And we continued on our way until we arrived at the place where was the boat, when they put us into it; and it was the boat in which we had crossed over in the preceding evening. The boatman rowed with us until he had conveyed us to the opposite bank, and they landed us.

But we had scarcely seated ourselves on the bank, when a troop of horsemen came and surrounded us on every side; whereupon the men who were with us sprang up in haste like eagles, and the boat returned to them, and they embarked in it, and it proceeded with them over the river, while I remained with 'Alee the son of Bekkár, and Shems-en-Nahár, upon the bank of the river, we being unable either to move or to remain at rest. The horsemen said to us, Whence are ye? And we were perplexed for the answer; and I said to to them, Verily those whom ye beheld with us we know not; but we saw them here; and as to ourselves, we are singers, and they desired to take us to sing to them, and we escaped not from them save by stratagem and soft words: therefore liberate us on this occasion, since ye have witnessed their conduct. The horsemen, however, looked towards Shems-en-Nahár and 'Alee the son of Bekkár, and said to me, Thou hast not spoken truth: if thou be a person of veracity inform us who ye are, and whence ye are, and in which of the quarters of the city ye reside. And I knew not what to say; but Shems-en-Nahár arose and approached the chief of the horsemen, and spoke to him privately; whereupon he descended from his horse, and mounted her upon it, and, taking the bridle in his hand, led her along; and in like manner he did to 'Alee the son of Bekkár, and to me also. The chief of the horsemen then proceeded with us to a place on the bank of the river, and called out in his foreign language,²³ upon

which there approached him a number of men, and he embarked us on board a boat, his companions embarking in another boat, and they rowed us on until we arrived at the palace of the Khaleefeh, while we suffered death from the excess of our fear. [Shems-en-Nahár having there landed,] we proceeded until we came to the place from which there was a way leading to our quarter, and there we landed, and we walked on, with a party of the horsemen cheering us by their company, till we entered the house [of 'Alee the son of Bekkár], when the horsemen who were with us bade us farewell, and went their way.

As to ourselves, we entered the house, and were unable to move from our place, not knowing morning from evening, and we continued thus until the morning came. And at the close of the day, 'Alee the son of Bekkár fell down in a fit, and the women and the men wept over him, as he lay prostrate and motionless; and some persons of his family came to me, and said, Tell us what hath happened to our son. and acquaint us with the cause of the state in which he is. I replied, O people, hear my words, and do nothing unpleasant to me; but be patient, and he will recover, and will acquaint you himself with his story. I then urged them, and impressed them with the fear of occasioning what would disgrace me with them, and while we were thus talking, lo, 'Alee the son of Bekkár moved in his bed, and his family rejoiced, and the people dispersed from him, and his family forbade me from quitting him.

They sprinkled some rose-water upon his face, and when he recovered, and scented the air, they began to ask him respecting his state, and he commenced acquainting them; but his tongue would not return an answer quickly. After this, he made a sign to them that they should give me liberty to repair to my abode.

Accordingly, they suffered me to go, and I went forth, scarcely believing in my escape, and proceeded to my house, between two men, until I arrived and went in to my family; and when they beheld me in that state, they slapped their faces; but I made a sign to them with my hand that they should be silent, and they were silent. Then the two men went their way; and I rolled about in my bed the rest of the night, and awoke not till the mid-hour between sunrise and noon, when I found my family surrounding me, and saying, Who hath brought misfortune upon thee, and by his wickedness smitten thee? And I said to them, Bring me some wine. So they brought it, and I drank of it until I was satisfied, and then said to them, There hath happened what hath happened. And they went their way. And after this, I excused myself to my companions, and inquired of them respecting the things that had gone from my house, asking if any of the property had returned. They answered, A portion hath returned; for a man came and threw it down within the door of the house, and we saw him not. So I comforted myself, and remained in my house two days,

unable to rise from my place; after which I fortified myself, and walked to the bath, with my heart troubled respecting the Son of Bekkár, and Shems-en-Nahár, having heard no tidings of them during that period, and having been unable to go to the house of 'Alee the son of Bekkár, and unable to rest in my place through my fear for myself. I then repented before God (whose name be exalted!) of the actions that had been committed by me, and praised Him for my safety.

And after a while, my mind suggested to me to repair to that place, and to return immediately; and when I was about to go, I beheld a woman standing, and looked attentively at her, and lo, she was the slave-girl of Shems-en-Nahár; and when I knew her, I went on, and hastened in my pace; but she followed me, and I was alarmed at her: and every time that I looked at her, fear of her overcame me, while she continued saying, Stop, that I may tell thee something. I, however, paid no regard to her, and stopped not until I came to a mosque in a place where there were no people; whereupon she said to me, Enter this mosque, that I may say a word to thee, and fear nothing. And she conjured me; so I entered the mosque, and she entered after me; and I performed the prayers of two rek'ahs; after which I approached her, sighing, and said to her, What dost thou desire? And she asked me respecting my state, and I told her what had happened to me and to 'Alee the son of Bekkár, and said to her, What is

thy story? She answered, Know that when I saw that the men had broken open the door of thy house, and entered, I feared them, apprehending that they were from the Khaleefeh, and that they would take me and my mistress, and we should perish immediately; so I fled over the terraces, together with the two maids, and we cast ourselves down from a high place among a party of people, and fled thence until we arrived at the palace of the Khaleefeh, in a most ignominious plight. We kept our affair secret, and remained in a state of torture as on hot embers until the next night became dark, when I opened the river-gate, and summoned the boatman who conveyed us away on the former night, and said to him, We know not what is become of my mistress; therefore take me in the boat that I may search for her upon the river: perhaps I may obtain some tidings of her. So he conveyed me in the boat, and proceeded with me along the river until midnight, when I saw a boat approaching the gate, with a man rowing in it, and other men,²⁴ and a woman lying prostrate among them; and the boatman continued rowing on until he arrived at the shore; and when the woman landed, I looked attentively at her, and lo, she was Shems-en-Nahár. I therefore landed and went to her, stupified with joy at beholding her after I had despaired of seeing her again; and when I came before her, she ordered me to give to the man who had brought her a thousand pieces of gold. Then I and the two maids carried her and laid her upon her bed, and she con-

tinued during the rest of that night in a troubled state; and when the morning came, she forbade the female slaves and eunuchs to come in to her or to approach her that day. But on the following day she recovered, and I found her as though she had come forth from a burial-ground; so I sprinkled some rose-water upon her face, and changed her clothes, and washed her hands and her feet, and ceased not to persuade her until I excited in her a desire for some food; and I gave her some wine to drink, though she had no appetite for it.

And when she took the air, and strength returned to her, I said to her, O my mistress, have a regard for thyself, for thou hast suffered difficulties enough, and hast been at the point of destruction. But she replied, O good slave-girl, death were easier to me than that which hath befallen me; for it seemed that I should be killed, and that no stratagem could save me; because the robbers, when they took us from the house of the jeweller, asked us and said, Who art thou, and what is thy condition? — but I answered, I am a singing girl: — and they believed me: then they asked 'Alee the son of Bekkár respecting himself, and said to him, Who art thou, and what is thy condition? — and he answered, I am of the common people. And they took us, and we proceeded with them until they brought us to their abode, and we hastened with them, through the excess of our fear; and when they had rested with us at their dwelling, they looked at me, and, seeing the apparel

and necklaces and jewels with which I was decked, they disbelieved my assertion, and said, These necklaces belong not to one of the female singers. They then said to me, Be veracious to us, and tell us the truth. What is thy history? — But I returned them no answer, saying within myself, Now will they kill me for the ornaments and apparel that are upon me: — and I uttered not a word. And they looked towards 'Alee the son of Bekkár, and said to him, And whence art thou; for thine appearance is not that of the common people? But he was silent. We concealed our affair, and wept. And God inclined the hearts of the robbers towards us; and they said to us, Who is the owner of the house in which ye were? We answered them, Its owner is such a one, the jeweller. And one of them said, I know him well, and I know that he is residing in his other house, and I will take upon myself to bring him to you immediately. And they agreed together to put me in a place by myself, and 'Alee the son of Bekkár in a place by himself, and said to us, Rest ye, and fear not that your affair will be revealed, for ye are secure from us. Then their companion went to the jeweller, and brought him, and he revealed our case to them, and we went in to him; after which, one of the men provided for us a boat, and they placed us in it, and crossed over with us to the opposite bank, and, having landed us there, departed. And a troop of horse, of the patrol, came, and said, Who are ye? So I spoke with the chief of the patrol, and said to him, I am Shems-en-

Nahár, the concubine of the Khaleefeh: I made myself merry with wine, and went forth to visit some of my acquaintances among the wives of the wezeers, and the robbers came upon me, and took me, and brought me to this place, and when they beheld you they fled; and I am able to requite thee. And when the chief of the horsemen heard my words, he knew me, and, descending from his horse, mounted me upon it, and in like manner he did to 'Alee the son of Bekkár and to the jeweller; and in my heart now burneth a flame of fire on their account, especially for the jeweller, the companion of the Son of Bekkár: repair, therefore, unto him, and salute him, and inquire of him respecting 'Alee the son of Bekkár.

I blamed her (said the slave-girl) for what she had done, and cautioned her, saying to her, O my mistress, fear for thyself:—but she cried out at me, and was angry at my words. I then arose and departed from her, and came unto thee; but found thee not; and I feared to go to the Son of Bekkár;²⁵ so I stood looking out for thee, that I might ask thee respecting him, and know in what state he is. And I beg of thy goodness that thou wilt receive from me some money; for probably thou borrowedst some things of thy friends and thou hast lost them, and it is necessary that thou make a compensation to them for such of their things as have been lost in thy house. — So I replied, says the jeweller, I hear and obey. I then walked with her until we came near to my house, when she said to me, Stop here until I return to thee. And

she departed, and returned bringing the money, and gave it to me, saying, O my master, in what place shall we meet thee? I answered her, I will go to my house immediately, and will endure hardship for thy sake, and devise some means of procuring thee access to him; for access to him is difficult at the present time.

She then bade me farewell, and departed, and I carried the money to my abode, and, counting it found it to be five thousand pieces of gold; and I gave some of it to my family, and to every one who had anything in my possession I gave a compensation. After this, I took my young men, and repaired to the house from which the things had been lost, and brought the carpenters and the builders, and they restored it to its former state; and I placed my female slave in it, and forgot what had happened to me. I then went to the house of 'Alee the son of Bekkár, and when I arrived there, his slaves accosted me, and one of them said to me, The slaves of our master have been seeking thee night and day, and he hath promised them that whosoever of them bringeth thee to him he will emancipate him; so they are searching for thee, but know not where thou art. Vigour hath returned to my master; but he recovereth and relapseth frequently: and when he recovereth, he mentioneth thee, and saith, Ye must bring him unto me for a moment, and he shall return and go his way. — So I went with the young man to his master, and found him unable to speak; and when I beheld him, I seated

myself at his head, and he opened his eyes, and, seeing me, he wept, and said to me, Thou art welcome. I then raised him, and seated him, and pressed him to my bosom; and he said to me, Know, O my brother, that since I laid myself down I have not sat up until now; and praise be to God for my beholding thee!—I continued raising him, says the jeweller, until I placed him upon his feet, and made him walk some paces, and changed his clothes, and he drank some wine; and when I saw in him signs of vigour, I related to him what had happened with the slave-girl; no one else hearing me; after which I said to him, Brace up thy nerves, for I know what thou sufferest. And he smiled, and I said to him, Thou wilt experience nothing but what will rejoice thee and cure thee. Then 'Alee the son of Bekkár gave orders to bring a repast; and they brought it; and he made a sign to his young men, whereupon they dispersed; and he said to me, O my brother, hast thou seen what hath befallen us? And he excused himself to me, and asked me how I had been during the late period. So I acquainted him with all that had happened to me from first to last; and he wondered, and said to the servants, Bring me such and such things. And they brought him costly furniture, and articles of gold and silver, more than I had lost, and gave to me all of them; and I sent them to my house, and remained with him the next night. And when the morning broke, he said to me, Know that to everything there is an end; and the end of love is

death or union; and I am nearer unto death: would that I had died, then, before that which hath happened to me! Had not God been propitious to us, we had been disgraced; and I know not what will effect my deliverance from my present state. Were it not for my fear of God, I would hasten my own destruction. And know, O my brother, that I am like the bird in the cage, and that my life is expiring in consequence of my distresses; but it hath a known period, and a decreed end. — And he poured forth his tears; and I said to him, O my master, know that I purpose repairing to my house: for perhaps the slave-girl will return to me with news. He replied, There will be no harm in thy doing so; but return quickly to acquaint me.

I therefore took leave of him, and departed to my house; and I had scarcely sat down when I beheld the slave-girl approaching, weeping and wailing; and I said to her, What is the cause of this? — O my master, she answered, know that an event hath happened to us from which we are in fear; for when I went away from thee yesterday, I found my mistress incensed against one of the two maids who were with us that night, and she gave orders to beat her; and she feared her mistress, and fled; and one of the officers charged to keep the door met her, and took her, and desired to send her back to her mistress. But she gave him a hint, and he coaxed her, and desired her to make known her case, upon which she acquainted him with our proceedings; and the news reached

the Khaleefeh, and immediately he gave orders to remove my mistress Shems-en-Nahár and all her property to his own palace, and appointed twenty eunuchs to guard her. I have not yet had an interview with her, nor acquainted her with the cause; but I suspect it is on that account, and therefore am in fear for myself, and am perplexed, O my master, not knowing what stratagem to employ in my affair and hers, and she hath no one more faithful in keeping a secret than myself. Go thou, therefore, O my master, to 'Alee the son of Bekkár, quickly, and acquaint him with this, in order that he may be prepared; and if the affair be exposed, we will contrive some means for our own escape. — Upon this, says the jeweller, excessive anxiety overcame me, and the universe became dark before my face at the words of the slave-girl. She proposed her departure, and I said to her, What is thy advice? — It is my advice, she answered, that thou hasten to 'Alee the son of Bekkár, if he be thy friend, and thou desire his escape: thine be it to communicate this news to him quickly; and be it mine to apply myself to learn further news. She then bade me farewell, and went forth.

And when the slave-girl had gone away, I arose and went forth after her, and repaired to 'Alee the son of Bekkár. I found him holding forth to himself expectations of union, and soothing himself with impossibilities; and when he saw that I had returned to him quickly, he said to me, I see thee to have come back to me immediately.

I replied, Cease to indulge thine attachment and to promise thyself success, and abstain from thus busying thy mind; for an event hath occurred that may occasion the loss of thy life and thy property. And when he heard these words, his condition became changed, and he was agitated, and said, O my brother, acquaint me with that which hath happened. — O my master, I replied, know that such and such things have happened, and if thou remain in this thy house till the close of the day, thou wilt inevitably perish. And 'Alee the son of Bekkár was confounded, and his soul almost quitted his body, and he exclaimed, Verily to God we belong, and verily to Him we return! — and said, What shall I do, O my brother; and what is thy advice? I answered, My advice is, that thou take with thee as much of thy property as thou canst, and of thy young men such as thou confidest in, and that thou repair with us to another country before this day shall have expired. And he said to me, I hear and obey. He then arose, perplexed at his case, now walking, and now falling down, and took what he could, and made an excuse to his family, charging them with such orders as he desired, and, taking with him three loaded camels, mounted his horse. I also had done the same, and we went forth privately, and stopped not in our journey during the rest of the day and the next night, until the close of the night, when we put down our loads, and tied up our camels' feet, and slept; and, being overcome by fatigue, we were neglectful of ourselves; and lo,

robbers surrounded us, and took all that we had with us, and slew the young men on their attempting to defend us. They then left us in our place, in a miserable condition, after they had taken away the property; and when we had arisen, we proceeded until morning, and arrived at a town, and, entering it, repaired to its mosque, stripped of our clothing.

We sat in one side of the mosque the remainder of the day, and passed the next night in it, without food or drink; and at daybreak we performed the morning-prayers, and sat down again; and lo, a man entered, and saluted us, and, after performing the prayers of two rek'ahs, looked towards us and said, O men, are ye strangers? We answered, Yes: robbers have intercepted us and stripped us, and we entered this town, but know not in it any one with whom to lodge. So the man said to us, Will ye arise and accompany me to my house? I said, therefore, to 'Alee the son of Bekkár, Arise and let us go with him, and save ourselves from two troubles: the first is, that we fear some one may come in to us who knoweth us in this mosque, and so we may be disgraced: and the second, that we are strangers, and have no place in which to lodge. And 'Alee the son of Bekkár replied, Do what thou wilt. The man then said to us a second time, O poor men, comply with my desire, and come with me to my abode. I therefore replied, We hear and obey. And the man took off, and gave to us, part of his own clothing, and clad us, and spoke kindly to us; and we arose and went with him to

his house; and he knocked at the door, and there came forth to us a young eunuch, who opened the door; and the man, the owner of the house, entered, and we entered after him. He then gave orders to bring a wrapper, containing clothes, and pieces of muslin for turbans, and clad us with two suits, and gave us two pieces of muslin, and we turbaned ourselves, and sat down; and lo, a slave-girl approached us with a table, and placed it before us, and we ate a little; after which, the table was removed, and we remained with him until night.

And 'Alee the son of Bekkár sighed, and said to me, O my brother, know that I am inevitably perishing, and I desire to give thee a charge, which is this: that when thou seest me to have died, thou repair to my mother, and acquaint her, that she may come to this place for the sake of receiving the visits of condolence for me, and be present at the washing of my corpse; and exhort her to bear my loss with patience. He then fell down in a fit; and when he recovered, he heard a damsel singing at a distance, and reciting verses: and he listened to her and heard her voice; one moment becoming insensible; and another, recovering; and another, weeping in his anguish and grief at that which had befallen him: and he heard the damsel sing, with charming modulations, these verses:

Separation hath quickly intervened between us, after intimate intercourse and friendship and concord.

The vicissitudes of fortune have disunited us. Would that I knew when would be our meeting!

How bitter is separation after union! Would that it never gave pain unto lovers!

The strangulation of death is short, and ceaseth; but the disjunction of the beloved ever tortureth the heart.

And as soon as 'Alee the son of Bekkár had heard her song, he uttered a groan, and his soul quitted his body.

When I saw that he was dead, says the jeweller, I gave a charge respecting him to the master of the house, and said to him, Know that I am going to Baghdád to acquaint his mother and his other relations, that they may come to prepare his funeral. I then repaired to Baghdád, and entered my house, and changed my clothes; after which, I went to the house of 'Alee the son of Bekkár. And when his young men saw me, they came to me and inquired of me respecting him; and I asked them to beg permission for me to have an interview with his mother; and she gave me permission. So I entered and saluted her, and said, Verily, when God decreeth an event, there is no escaping from it; and a soul cannot depart but by the permission of God, according to the decree which prescribeth its term. And from these words, the mother of 'Alee the son of Bekkár inferred that her son had died; and she wept violently, and then said to me, By Allah, I conjure thee to tell me: hath the soul of my son been taken? But I could not return her an answer, through the excess of my grief: and when she saw me in this state, she was suffocated with weeping, and fell upon the floor in a fit; and as soon as she recovered, she

said, How did it happen to my son? I replied, May God abundantly compensate thee for his loss! — and then acquainted her with all that had happened to him, from beginning to end. She said, Did he give thee any charge? And I answered her, Yes: — and informed her of that with which he had charged me, and said to her, Hasten to perform his funeral. But on hearing my words, she fell down again in a swoon: and when she recovered, she resolved to do as I had charged her.

I then returned to my house, thinking, on my way, upon the charms of his youth; and while I was thus proceeding, lo, a woman laid hold upon my hand, and, looking at her, I saw her to be the slave-girl who used to come from Shems-en-Nahár. Despondency had overcome her; and when we recognised each other, we wept together until we arrived at the house, when I said to her, Hast thou become acquainted with the case of 'Alce the son of Bekkár? She answered, No, by Allah. And I related to her what had happened to him, and then said to her, And in what state is thy mistress? — The Prince of the Faithful, she answered, would not listen to what any one said against her, in consequence of the violence of his love for her; but regarded all her actions in a favourable light, and said to her, O Shems-en-Nahár, thou art dear in my estimation, and I will endure with thee in spite of thine enemies. He then gave orders to furnish a gilded apartment, and an elegant closet; and she became in high

favour with him in consequence of that event. And it happened that he was sitting to take his usual beverage, and the concubines were before him, and he ordered them to sit in their places, and seated Shems-en-Nahár by his side (but her patience had failed, and her disorder had increased); and he then commanded one of the female slaves to sing: so, she took the lute and struck its chords and sang thus: —

Many a one hath invited me to love, and I have yielded;
and my tears write the tale of my transport upon my
cheek;

As if the drops from the eye were acquainted with our case,
and revealed what I hid, and hid what I revealed.

Why, then, desire I secrecy, or the concealment of my
love, when the violence of my passion for thee sheweth
what I feel?

Death hath become pleasant to me since the loss of those
I love; but would that I knew what would please them
after me!

And when Shems-en-Nahár heard that slave-girl's song, she was unable to keep her seat, and fell down in a fit. The Khaleefeh threw down the cup, and drew her towards him, and cried out, and the female slaves raised a clamour, and the Prince of the Faithful, turning her over, found that she was dead. He lamented for her death, and gave orders to break all the kánoons²⁶ and other instruments of music that were there, and removed her corpse to a closet, where he remained with it for the rest of the night;²⁷ and when the day broke, he made preparations for her funeral, and

commanded to wash and shroud and bury her, and mourned for her greatly, asking no questions respecting her condition, or her past conduct.

The slave-girl then said, I conjure thee by Allah that thou acquaint me with the period when the funeral-procession of 'Alee the son of Bekkár is to set forth, and that thou let me be present at his burial. So I replied, As for myself, in whatsoever place thou desirest, thou shalt find me; but as for thee, who can obtain access to thee in the place where thou residest? She said, however, The Prince of the Faithful, when Shems-en-Nahár died, emancipated her female slaves, on the same day, and I am one of them, and we are staying at her tomb, in such a place.²⁸ I therefore arose and went with her, and, arriving at the burial-ground, visited the tomb of Shems-en-Nahár, and then went my way, and remained waiting for the funeral-procession of 'Alee the son of Bekkár until it arrived, when the people of Baghdád went forth to join it, and I went with them: and I found the slave-girl among the women, and she was the most violent of them in lamentation; and I never witnessed in Baghdád a greater funeral-procession than this. We pursued our way, densely crowding together, until we came to his tomb, and buried him; and I have not discontinued my visits to his tomb, nor to that of Shems-en-Nahár.

NOTES TO CHAPTER NINTH

NOTE 1. In the first of the Notes to Chapter viii., I have mentioned that the long story from which the contents of that chapter are extracted terminates with the hundred and forty-fifth Night. It is followed by several moral fables, extending to the end of the hundred and fifty-second Night. Two of these I have translated, and here insert, as I think them at least worthy of a second-rate place in the present collection. The rest are short, and very inferior.

The Fable of the Peacock and Peahen, the Duck, the Young Lion, the Ass, the Horse, the Camel, and the Carpenter, &c.

“There was, in ancient times, a peacock who resorted to the sea-side¹ with his mate. This place abounded with savage beasts, and all other wild animals were there, but it also abounded with trees and rivers: and the peacock with his mate roosted by night in one of those trees, through their fear of the wild beasts, in the morning betaking themselves to seek their sustenance. Thus they continued until, their fear increasing, they sought another place in which to reside; and while they were searching for it, an island appeared before them, with many trees and rivers. So they took up their abode in this island, and ate of its fruits, and drank of its rivers. And as they were thus living, lo, a duck approached them, in a state of great terror, and advanced without stopping until she came to the tree upon which was the peacock with his mate; whereupon she felt secure. The peacock, therefore, doubted not but that this duck had a wonderful story to tell; and he asked her respecting her

¹ The word which I render “sea” (namely “bahr”) also signifies “a great river.”

state, and the reason of her fear. She answered, I am sick with grief, and my fear is of the son of Adam. Beware then, beware of the sons of Adam. — So the peacock said to her, Fear not, now that thou hast come unto us. And the duck replied, Praise be to God who hath dispelled my anxiety and grief by your vicinity! I have come in the desire of gaining your affection. — And when she had uttered these words, the peacock's mate descended to her, and said to her, Welcome to friendship and ease and amplitude! No evil waiteth thee. And how can the son of Adam obtain access to us when we are in this island in the midst of the sea? From the land he cannot reach us, and from the sea he cannot come up against us. Rejoice, therefore, at this announcement, and tell us what hath befallen thee from the son of Adam.

“So the duck said, Know, O peahen, that I have passed all my life in this island in safety, and seen nothing disagreeable, till I slept one night, and beheld in my sleep the figure of a son of Adam, who conversed with me, and I conversed with him. But I heard a speaker say to me, O duck, beware of the son of Adam, and be not deceived by his words, nor by his suggestions to thee; for he aboundeth with stratagems and guile. Beware then, be fully aware, of his craftiness; for he is guileful and crafty as the poet hath said of him,—

With his tongue he will offer thee sweet expressions; but he will elude thee like the fox.

And know that the son of Adam circumventeth the fish, and draweth them out from the waters, and shooteth the birds with an earthen bullet,² and entrappeth the elephant by his craftiness. No one is secure from the mischief of the son of Adam, and neither bird nor wild beast can escape from him. Thus I have acquainted thee with that which I have heard respecting the son of Adam. — So I awoke from my sleep fearful and terrified; and to the present time my heart hath not become dilated, through my fear for myself

² This seems to allude to the cross-bow.

from the son of Adam, lest he surprise me by his artifice, and catch me in his snares. When the close of day overtook me, my strength was impaired and my energy failed.

“ I then felt a desire to eat and drink. I therefore went walking forth, with a troubled mind and a contracted heart, and, arriving at yonder mountain, I found, at the entrance of a cave, a young lion, of yellow colour. When this young lion beheld me, he rejoiced exceedingly at my arrival; my colour and my elegant form pleased him, and he called out to me, saying, Draw near to me: and on my approaching him he said to me, What is thy name, and what is thy genus? I therefore answered, My name is duck, and I am of the genus of birds. And I then said to him, What is the reason of thy sojourning until the present time in this place? The young lion answered, The reason of it is, that my father the lion hath been for days cautioning me against the son of Adam; and it happened that I beheld last night in my sleep the figure of a son of Adam. Then the young lion related to me the like of that which I have related unto thee; and when I heard his words I said to him, O lion, I have had recourse unto thee that thou mayest slay the son of Adam, and be resolved upon his slaughter; for I fear for myself extremely from him, and my fear is increased from seeing that thou also fearest the son of Adam although thou art Sultán of the wild beasts. — I ceased not, O my sister, to caution the young lion against the son of Adam, and to urge him to slay him, until he rose suddenly from the place where he was, and walked forth, I walking behind him; and he lashed his back with his tail.

“ He proceeded, and I behind him, down the road; and we found a dust raised, which subsided, and there appeared in the midst of it a run-away, naked ass, now galloping and running, and now rolling on the ground. When the lion beheld him he called out to him: so the ass came to him submissively: and the lion said to him, O thou animal of infatuated mind, what is thy genus, and what is the reason of thy coming unto this place? — O son of the Sultán, answered the ass, as to my genus, I am an ass; and the

reason of my coming to this place is my flight from the son of Adam. So the young lion said, And art thou also afraid of the son of Adam that he should kill thee? The ass answered, No, O son of the Sultán; but my fear is lest he employ a stratagem against me, and ride me; for he hath a thing called the pad,³ which he placeth on my back, and a thing called the girth, which he draweth round my belly, and a thing called the crupper, which he inserteth beneath my tail, and a thing called the bit, which he putteth in my mouth; and he maketh for me a goad, and goadeth me with it, and he requireth me to exert myself beyond my ability in running. When I stumble, he curseth me; and when I bray, he revileth me.² Afterwards, when I have grown old, and can no longer run, he putteth upon me a pack-saddle of wood, and committeth me to the water-sellers (sakkàs), who load me with water upon my back from the river, in goat-skins, and in similar things, such as jars; and I cease not to suffer abasement and contempt and fatigue until I die, when they throw me upon the mounds of rubbish to the dogs.⁵ What then can be greater than this anxiety that I suffer, and what calamity is greater than these calamities that I endure? — Now when I heard, O peahen, the words of the ass, my flesh quaked with horror of the son of Adam, and I said to the young lion, O my master, the ass is excused, and his words have added to my terror. The young lion then said to the ass, Whither art thou going? The ass

³ A kind of stuffed saddle, for asses and mules.

⁴ The reason of this is, because the ass brays in consequence of his seeing the Devil. — "The last animal that entered with Nooh [or Noah, into the ark,] was the ass; and Iblees (whom God curse!) clung to his tail. The ass had just entered the ark, and began to be agitated, and could not enter further into the ark, whereupon Nooh said to him, 'Enter, wo to thee!' But the ass was still agitated, and was unable to ad-

vance. So Nooh said, 'Enter, though the Devil be with thee.' And the ass entered, the Iblees (whom God curse!) entered with him. And Nooh said, 'O enemy of God, who introduced thee into the ark?' He answered, 'Thou: thou saidst unto the ass, Enter, though the Devil be with thee.' — So it is said that this is the reason why the ass, when he seeth the Devil, brayeth." (Kitáb el-'Onwán fee Mekáid en-Niswán.)

⁵ See Note 47 to Chapter ii.

answered, I saw the son of Adam before sunrise at a distance, and I fled from him, and now I desire to depart, and to run without stopping, from the violence of my fear of him: perhaps I may find a place that will afford me an asylum from the perfidious son of Adam.

“Now while the ass was conversing with the young lion on this subject, and was desirous of bidding us farewell, and departing, there appeared unto us a cloud of dust; whereupon the ass brayed and cried out, looking in the direction of the dust. And after a while, the dust dispersed, and discovered a black horse, with a white spot on his forehead like a dirhem.⁶ This horse, beautiful with the white spot on his forehead, handsomely marked with white next the hoof, with becoming legs, and mane, stopped not in his course, until he came before the young lion. And when the young lion beheld him, he admired him, and said to him, What is thy genus, O majestic wild beast, and what is the reason of thy fleeing away into this wide and extensive desert? — O lord of the wild beasts, answered the horse, I am one of the genus of horses, and the reason of my running away is my flight from the son of Adam. And the young lion wondered at the words of the horse, and replied, Say not thus, for it is disgraceful to thee. Thou art tall and stout; and how then fearest thou the son of Adam, notwithstanding the bulk of thy body, and the swiftness of thy running, when I, with the smallness of my body, have determined to encounter the son of Adam, to attack him, and eat his flesh, and to appease the terror of this poor duck, and establish her

⁶ That is, round, and like a silver coin. — The Arabs are much influenced in their estimation of horses by what they consider lucky or unlucky colours and marks. The Prophet said, “The best horses are black, with white foreheads, and having a white upper lip: next to these, a black horse with white forehead, and three white legs: next to this, a bay horse with these marks.” —

“A bay with white forehead, and white fore and hind legs, is best; and a sorrel with white forehead and legs is also good.” — “Prosperity is with sorrel horses.” — “The Prophet judged shikál [or the having the right hind foot and the left fore foot, or the right fore foot and left hind foot, white,] to be bad in a horse.” (Mishkát el-Masábeeh, vol. ii. pp. 252 and 250.)

securely in her home? Now, on thy coming here, thou hast broken my heart by thy words, and deterred me from that which I desired to do; seeing that the son of Adam hath overcome thee, in spite of thy greatness, and feared not thy height and thy breadth, though, if thou kickedst him with thy hoof, thou wouldst kill him, and he could not prevail against thee; but thou wouldst make him to drink the cup of perdition. — But the horse laughed when he heard the words of the young lion, and said, Far, far is it from my power to overcome him, O son of the King! Let not my height nor breadth nor my bulk deceive thee with respect to the son of Adam, for, in the excess of his artifice and his craftiness he maketh for me a thing called a tethering-rope, and putteth to my four feet two tethering-ropes of cords made of the fibres of the palm-tree, wound round with felt, and attacheth me by my head to a high stake. I remain standing, thus attached, unable to lie down or to sleep. And when he desireth to ride me, he maketh for me a thing of iron into which to put his feet, called the stirrup, and placeth upon my back a thing called the saddle, binding it with two girths under the hollow of my forelegs; and he putteth in my mouth a thing of iron called the bit, affixing to it a strip of leather termed the bridle. Then when he rideth on my back, upon the saddle, he taketh hold of the bridle and guideth me with it, and striketh me on my flanks with the stirrups until he maketh them bleed.⁷ Ask not, O son of the Sultán, what I suffer from the son of Adam; for when I have grown old and lean, and am unable to run fleetly, he selleth me to the miller, to employ me in turning the mill, and I cease not to do so night and day, until I become infirm from age, when he selleth me to the butcher, who slaughtered me: he stripped off my skin and plucketh my tail and selleth them to the sieve-makers, and he melteth down my fat.⁸ — And when the young lion heard these words of the horse, he became more enraged and vexed, and said to him, When didst thou part from the son of Adam?

⁷ The shovel-shaped Arab stirrup is used as a spur.

⁸ "To make candles." (Note by the sheykh Mohammad 'Eiyád.)

He answered, I parted from him at midday, and he is following my tracks.

“And while the young lion was thus talking with the horse, lo, a dust rose, and afterwards dispersed, and there appeared in the midst of it a furious camel, uttering a gurgling noise, and striking the ground with his feet. Thus he continued to do until he came up to us; and when the young lion beheld him, great and stout, he thought that he was the son of Adam, and was about to spring upon him; but I said to him, O son of the Sultán, this is not the son of Adam, but he is a camel; and it seemeth that he is fleeing from the son of Adam. And as I was thus engaged, O my sister, in speaking to the young lion, the camel came before the young lion, and saluted him; and he returned his salutation, and said to him, What is the reason of thy coming unto this place? He answered, I have come fleeing from the son of Adam. — And thou, said the young lion, with thy huge make and height and breadth, how fearest thou the son of Adam, when, if thou kickedst him with thy foot, thou wouldst kill him. — O son of the Sultán, answered the camel, know that the son of Adam hath subtleties not to be supported, and nothing overcometh him but death; for he putteth in my nose a string called a nose-ring,⁹ and upon my head he putteth a halter: then he committeth me to the least of his children, and the little child draweth me along by the string, notwithstanding my great bulk. They load me also with the heaviest burdens, and take me with them on long journeys. They employ me in difficult labours during the hours of the night and the day; and when I have grown old, and have become disabled, my master no longer endureth my society; but selleth me to the butcher, who slaughtereth me, and selleth my skin to the tanners, and my flesh to the cooks. Ask not, therefore, what I suffer from the son of Adam. — The young lion then said to him, At what hour didst thou part from the son of Adam? He answered, I parted from him at the hour of sunset; and I

⁹ This is generally done to the light camel (or dromedary) used for riding.

imagine that, coming to my place after my departure, and finding me not, he is on the way to seek me; therefore suffer me, O son of the Sultán, to flee into the deserts and wastes. But the young lion replied, Wait a little, O camel, that thou mayest see how I will tear him, and feed thee with his flesh, and break his bones, and drink his blood. — O son of the Sultán, rejoined the camel, I fear for thee from the son of Adam; for he is guileful and crafty. And he recited the saying of the poet, —

When the severe alighteth in the land for a people, there is nothing for its inhabitants but to depart.¹⁰

“ But as the camel was conversing thus with the young lion, lo, a dust rose, and after a while dispersed from around a short and thin old man. On his shoulder was a basket containing a set of carpenter’s tools, upon his head was a branch of a tree, with eight planks, and he was leading by the hand young children, and walking at a brisk pace. He advanced without stopping until he drew near to the young lion; and when I beheld him, O my sister, I fell down from the violence of my fear. But as to the young lion, he arose and walked forward to him and met him; and when he came up to him, the carpenter laughed in his face, and said to him with an eloquent tongue, O glorious King, endowed with liberality, may Allah make thine evening and thine intention prosperous, and increase thy courage and thy power! Protect me from him who hath afflicted me, and by his wickedness smitten me; for I have found none to aid me but thee. — Then the carpenter stood before the lion, and wept and sighed and lamented. And when the young lion heard his weeping and lamenting, he said to him, I

¹⁰ The sheykh Mohammad ‘Eiyád remarks in a marginal note, that “it would have been more proper to quote here the saying of En-Nábigah[Edh-Dhubýánee]:—

and there is no resting within the sound of the growling of the lion.’”

“Aboo-Káboos” was the surname of Noamán Ibn-El-Mundhir Ibn-Imra-el-Keys.

‘I have been told that Aboo-Káboos hath threatened me;

will protect thee from the object of thy dread. Who then is he who hath oppressed thee, and what art thou, O thou wild beast, the like of whom I have never in my life beheld, and than whom I have never seen any of more handsome form nor any of more eloquent tongue; and what is thy condition? — So the carpenter answered, O lord of the wild beasts, as to myself, I am a carpenter; and as to him who hath oppressed me, he is a son of Adam, and on the morning after this night he will be with thee in this place. And when the young lion heard these words from the carpenter, the light became converted into darkness before his face: he growled and snorted; his eyes cast forth sparks; and he cried out, saying, By Allah, I will remain awake this night until the morning, and will not return to my father until I accomplish my desire! Then looking towards the carpenter, he said to him, I see thy steps to be short, and I cannot hurt thy feelings; for I am endowed with generosity; and I imagine that thou canst not keep pace in thy walk with the wild beasts: acquaint me, then, whither thou art going. The carpenter replied, Know that I am going to the Wezeer of thy father, to the lynx; for, when it was told him that the son of Adam had trodden this region, he feared for himself greatly, and sent to me a messenger from among the wild beasts, that I might make for him a house in which he might reside, and find an asylum, and that should debar from him his enemy, so that no one of the sons of Adam might obtain access to him. Therefore, when the messenger came to me, I took these planks and set forth to him.

“On hearing these words of the carpenter, the young lion became envious of the lynx, and said to him, By my life, thou must make for me a house with these planks before thou make for the lynx his house; and when thou hast finished my work, go to the lynx, and make for him what he desireth. But when the carpenter heard what the young lion said, he replied, O lord of the wild beasts, I cannot make for thee anything until I have made for the lynx what he desireth: then I will come to serve thee, and make for thee a house that shall protect thee from thine enemy. The

young lion, however, said, By Allah, I will not let thee go from this place until thou make for me a house with these planks. He then crept, and sprang upon the carpenter, desiring to jest with him, and struck him with his paw, throwing down the basket from his shoulder. The carpenter fell down in a swoon, and the young lion laughed at him, and said, Wo to thee, O carpenter! Verily thou art weak, and without strength: so thou art excused for thy fearing the son of Adam. — But when the carpenter had fallen down upon his back, he became violently enraged. He however concealed this from the young lion, through his fear of him; and afterwards, he sat and laughed in the face of the young lion, saying to him, Well, I will make for thee the house. So he took the planks that he had with him, and nailed together the house, making it to suit the measure of the young lion, and left its door open; for he made it in the form of a chest. He made for it a large aperture with a cover pierced with numerous holes, and, taking forth some new nails, said to the young lion, Enter this house by this aperture, that I may arch it over thee. The young lion therefore rejoiced at this, and advanced to the aperture; but he saw that it was narrow. The carpenter said to him, Enter, and crouch down upon thy four legs. And the lion accordingly did so, and entered the chest, but his tail remained outside. He then desired to draw back and come forth; but the carpenter said to him, Wait, that I may see if it will admit thy tail with thee. So the young lion complied with his directions; and the carpenter, having folded the young lion's tail, and stuffed it into the chest, placed the cover upon the aperture quickly, and nailed it. The young lion cried out, saying, O carpenter, what is this narrow house that thou hast made for me? Let me come forth from it. — But the carpenter replied, Far, far be it from thee! Repentance for what hath passed will not avail; for thou wilt not come forth from this place. — Then the carpenter laughed, and said to the young lion, Thou hast fallen into the cage, and become the basest of wild beasts. — O my brother, said the young lion, what is this discourse that thou

addressest to me? — Know O dog of the desert, replied the carpenter, that thou hast fallen into the snare that thou fearedst: destiny hath overthrown thee, and caution will not avail thee. — So when the young lion heard his words, O my sister, he knew that he was the son of Adam, against whom his father had cautioned him when he was awake, and the invisible speaker in his sleep; and I was convinced that this was he without doubt or uncertainty. I therefore feared him greatly for myself, and, retiring to a little distance from him, waited to see what he would do with the young lion. And I saw, O my sister, the son of Adam dig a trench in that place, near the chest in which was the young lion; and he threw him into the trench, and threw wood upon him, and burnt him with fire. So my fear, O my sister, increased; and for two days I have been fleeing from the son of Adam, in my fear of him.

“ The peahen, when she heard these words from the duck, wondered at them extremely, and said, O my sister, thou art now secure from the son of Adam; for we are in one of the islands of the sea, to which the son of Adam hath no way of access; therefore choose a residence with us until God make easy thy affair and ours. The duck replied, I fear that some nocturnal calamity may befall me; and no fugitive slave can detach himself from fate. But the peahen rejoined, Reside with us, and be like us. And she continued to urge her until she did so; and she said to the peahen, O my sister, thou knowest how little is my patience; and if I had not seen thee here, I had not remained. The peahen replied, If anything be [written] on our forehead, we must experience its accomplishment;¹¹ and when our predestined end approacheth, who will deliver us? A soul departeth not until it hath enjoyed the whole of its sustenance and its decreed period. — And while they were thus conversing, a cloud of dust approached them; whereupon the duck cried

¹¹ This figurative expression has given rise to a common vulgar belief of the Arabs, that the unchangeable destinies of every

human being are written upon his skull in what we term the “sutures.”

out, and descended into the sea, saying, Beware, beware, though there be no refuge from destiny!¹² The dust wast great; but as it subsided, there appeared in the midst of it an antelope. So the duck and the peahen felt secure; and the latter said to the duck, O my sister, that which thou fearest is an antelope, and see, he hath approached us: no harm will befall us from him; for the antelope eateth the herbs which spring from the earth; and as thou art of the genus of birds, he is of the genus of wild beasts: therefore feel secure, and be not anxious; since anxiety wasteth the body. And the peahen had not finished her words when the antelope came up to them to shade himself beneath the tree; and on beholding the peahen and the duck, he saluted them, and said to them, I have entered this island to-day, and have seen no place more fruitful than it, nor any more pleasant as an abode. He then invited them to keep him company and to treat him with sincere friendship; and when the duck and the peahen saw his affection for them, they addressed him kindly, and became desirous of his society. They swore to be faithful friends, one to another, and they passed the night together, and ate together. Thus they continued in safety, eating and drinking, until there passed by them a vessel that was wandering from its course in the sea. It anchored near them, and the people came forth, and dispersed themselves in the island, and, seeing the antelope and the peahen and the duck together, they approached them. So the antelope fled into the desert, and the peahen soared into the sky; but the duck remained infatuated, and they continued to run after her until they captured her, when she cried out, saying, Caution is of no avail to me against fate and destiny! And they departed with her to their vessel."

The antelope and the peahen mourned incessantly for the loss of the duck, and concluded that her unhappy end was occasioned by her neglecting to repeat the praises of God; for it is the general practice of everything that God hath

¹² "It is proper to be cautious and to flee: otherwise it would be as if one threw himself into destruction." Note by the sheykh Mohammad 'Eiyád.) See Kur-án, ch. ii. v. 191.

created to celebrate his praises,¹³ and the neglect of doing so causeth its destruction.

The Fable of the Fox and the Wolf

“A fox and a wolf inhabited the same den, resorting thither together, and thus they remained a long time. But the wolf oppressed the fox; and it so happened that the fox counselled the wolf to assume benignity, and to abandon wickedness, saying to him, If thou persevere in thine arrogance, probably God will give power over thee to a son of Adam; for he is possessed of stratagems, and artifice, and guile: he captureth the birds from the sky, and the fish from the sea, and cutteth the mountains and transporteth them; and all this he accomplisheth through his stratagems. Betake thyself, therefore, to the practice of equity, and relinquish evil and oppression; for it will be more pleasant to thy taste. — The wolf, however, received not his advice; on the contrary, he returned him a rough reply, saying to him, Thou hast no right to speak on matters of magnitude and importance. He then gave the fox such a blow that he fell down senseless; and when he recovered, he smiled in the wolf’s face, apologizing for his shameful words, and recited these two verses: —

If I have been faulty in my affection for you, and committed a deed
of a shameful nature,
I repent of my offence, and your clemency will extend to the evil-doer
who craveth forgiveness.¹⁴

So the wolf accepted his apology, and ceased from ill-treating him, but said to him, Speak not of that which concerned thee not, lest thou hear that which will not please thee. The fox replied, I hear and obey. I will abstain from that which pleaseth thee not; for the sage hath said, Offer not information on a subject respecting which thou art not questioned; and reply not to words when thou art not

¹³ See Note 30 to the Introduction.

occurs again, in the story of the Prince Kamar-ez-Zemán and the Princess Budoor.

¹⁴ This couplet, slightly varied,

invited; leave what concerneth thee not, to attend to that which *doth* concern thee; and lavish not advice upon the evil, for they will recompense thee for it with evil. — And when the wolf heard these words of the fox, he smiled in his face; but he meditated upon employing some artifice against him, and said, I must strive to effect the destruction of this fox. As to the fox, however, he bore patiently the injurious conduct of the wolf, saying within himself, Verily, insolence and calumny occasion destruction, and betray one into perplexity; for it hath been said, He who is insolent suffereth injury, and he who is ignorant repenteth, and he who feareth is safe: moderation is one of the qualities of the noble, and good manners are the noblest gain. It is advisable to behave with dissimulation towards this tyrant, and he will inevitably be overthrown. — He then said to the wolf, Verily the Lord pardoneth and becometh propitious unto his servant when he hath sinned; and I am a weak slave, and have committed a transgression in offering thee advice. Had I foreknown the pain that I have suffered from thy blow, I had known that the elephant could not withstand nor endure it; but I will not complain of the pain of that blow, on account of the happiness that hath resulted unto me from it; for, if it had a severe effect upon me, its result was happiness; and the sage hath said, The beating inflicted by the preceptor is at first extremely grievous; but in the end it is sweeter than clarified honey. — So the wolf said, I forgive thine offence, and cancel thy fault; but beware of my power, and confess thyself my slave; for thou hast experienced my severity unto him who sheweth me hostility. The fox, therefore, prostrated himself before him, saying to him, May God prolong thy life, and mayest thou not cease to subdue him who opposeth thee! And he continued to fear the wolf, and to dissemble towards him.

“After this, the fox went one day to a vineyard, and saw in its wall a breach; but he suspected it, saying within himself, There must be some cause for this breach; and it hath been said, Whoso seeth a hole in the ground, and doth not shun it, and be cautious of advancing to it boldly, ex-

poseth himself to danger and destruction. It is well known that some men make a figure of the fox in the vineyard, and even put before it grapes in plates, in order that a fox may see it, and advance to it, and fall into destruction. Verily I regard this breach as a snare; and it hath been said, Caution is the half of cleverness. Caution requireth me to examine this breach, and to see if I can find there anything that may lead to perdition. Covetousness doth not induce me to throw myself into destruction. — He then approached it, and, going round about examining it warily, beheld it; and lo, there was a deep pit, which the owner of the vineyard had dug to catch in it the wild beasts that despoiled the vines; and he observed over it a slight covering. So he drew back from it, and said, Praise be to God that I regarded it with caution! I hope that my enemy, the wolf, who hath made my life miserable, may fall into it; so that I alone may enjoy absolute power over the vineyard, and live in it securely! Then, shaking his head, and uttering a loud laugh, he merrily sang these verses: —

Would that I beheld at the present moment, in this well a wolf
Who hath long afflicted my heart, and made me drink bitterness
perforce!
Would that my life may be spared, and that the wolf may meet his
death!
Then the vineyard will be free from his presence, and I shall find in it
my spoil.

Having finished his song, he hurried away until he came to the wolf, when he said to him, Verily God hath smoothed for thee the way to the vineyard without fatigue. This hath happened through thy good fortune. Mayest thou enjoy, therefore, that to which God hath granted thee access, in smoothing thy way to that plunder and that abundant sustenance without any difficulty! — So the wolf said to the fox, What is the proof of that which thou hast declared? The fox answered, I went to the vineyard, and found that its owner had died; and I entered the garden, and beheld the fruits shining upon the trees.

“ So the wolf doubted not the words of the fox, and in his

eagerness he arose, and went to the breach. His cupidity had deceived him with vain hopes, and the fox stopped and fell down behind him as one dead, applying this verse as a proverb suited to the case:—

Doth thou covet an interview with Leylà? ¹⁵ It is covetousness that causeth the loss of men's heads.

And when the wolf came to the breach, the fox said to him, Enter the vineyard; for thou art spared the trouble of breaking down the wall of the garden, and it remaineth for God to complete the benefit. So the wolf walked forward, desiring to enter the vineyard, and when he came to the middle of the covering of the hole, he fell into it; whereupon the fox was violently excited by happiness and joy; his anxiety and grief ceased, and, in merry tones, he sang these verses:—

Fortune hath compassionated my case, and felt pity for the length of my torment,

And granted me what I desired, and removed that which I dreaded.

I will therefore forgive its offences committed in former times;

Even the injustice it hath shewn in the turning of my hair grey.

There is no escape for the wolf from utter annihilation;

And the vineyard is for me alone, and I have no stupid partner.

He then looked into the pit, and beheld the wolf weeping in his repentance and sorrow for himself, and the fox wept with him. So the wolf raised his head towards him, and said, Is it from thy compassion for me that thou hast wept, O Abu-l-Hoseyn? ¹⁶—No, answered the fox; by Him who cast thee into this pit; but I wept for the length of thy past life, and in my regret at thy not having fallen into this pit before the present day. Hadst thou fallen into it before I met with thee, I had experienced refreshment and ease. But thou hast been spared to the expiration of thy decreed term and known period.—The wolf, however, said to him,

¹⁵ "Leylà" is a common proper name of women.

¹⁶ "Abu-l-Hoseyn" is a surname commonly given to the fox; and in some parts, an appellation always given to that animal instead of "thaalab," which is in

those parts applied to the jackal; but I believe that these two animals are often mistaken, one for the other. It signifies "Father (i.e. occupant) of the little fortress."

Go, O evil-doer, to my mother, and acquaint her with that which hath happened to me: perhaps she will contrive some means for my deliverance. But the fox replied, The excess of thy covetousness and eager desire have entrapped thee into destruction, since thou hast fallen into a pit from which thou wilt never be saved. Knowest thou not, O ignorant wolf, that the author of the proverb saith, He who thinketh not of results will not be secure from perils? — O Abu-l-Hoseyn, rejoined the wolf, thou wast wont to manifest an affection for me, and to desire my friendship, and fear the greatness of my power. Be not, then, rancorous towards me for that which I have done unto thee; for he who hath one in his power and yet forgiveth will receive a recompense from God; and the poet hath said, —

Sow good, even on an unworthy soil; for it will not be fruitless wherever
it is sown.
Verily, good, though it remain long buried, none will reap but he who
sowed it.¹⁷

— O most ignorant of the beasts of prey, said the fox, and most stupid of the wild beasts of the regions of the earth, hast thou forgotten thy haughtiness and insolence and pride, and thy disregarding the rights of companionship, and thy refusing to be advised by the saying of the poet? —

Tyrannize not, if thou hast the power to do so; for the tyrannical is in
danger of revenges.
Thine eye will sleep while the oppressed, wakeful, will call down curses
on thee, and God's eye sleepeth not.¹⁸

— O Abu-l-Hoesyn, exclaimed the wolf, be not angry with me for my former offences; for forgiveness is required of the generous, and kind conduct is among the best means of enriching oneself. How excellent is the saying of the poet! —

Haste to do good when thou art able; for at every season thou hast not
the power.

¹⁷ The first verse of this couplet occurs in p. 76 of Vol. I.: and four of the verses next preceding occur again, in the story of Hasan of El-Basrah.

¹⁸ This couplet, slightly varied, occurs in Vol. I. p. 375. I do not note *every* repetition of this kind, because all the verses are *quotations*.

“He continued to abase himself to the fox, and said to him, Perhaps thou canst find some means of delivering me from destruction. But the fox replied, O artful, guileful, treacherous wolf, hope not for deliverance; for this is the recompense of thy base conduct, and a just retaliation. Then shaking his jaws with laughing, he recited these two verses: —

No longer attempt to beguile me; for thou wilt not attain thine object.
What thou seekest from me is impossible. Thou hast sown, and reap
then, vexation.

— O gentle one among the beasts of prey, resumed the wolf, thou art in my estimation more faithful than to leave me in this pit! He then shed tears, and repeated this couplet: —

O thou whose favours to me have been many, and whose gifts have been
more than can be numbered!
No misfortune hath ever yet befallen me but I have found thee ready
to aid me in it.

The fox replied, O stupid enemy, how art thou reduced to humility and submissiveness, and abjection and obsequiousness, after thy disdain and pride, and tyranny and haughtiness! I kept company with thee through fear of thine oppression, and flattered thee without a hope of conciliating thy kindness; but now, terror hath affected thee, and punishment hath overtaken thee. — And he recited these two verses: —

O thou who seekest to beguile, thou hast fallen in thy base intention.
Taste, then, the pain of shameful calamity, and be with other wolves
cut off.

— The wolf still entreated him, saying, O gentle one, speak not with the tongue of enmity, nor look with its eye; but fulfil the covenant of fellowship with me before the time for discovering a remedy shall have passed. Arise and procure for me a rope, and tie one end of it to a tree, and let down to me its other end, that I may lay hold of it. Perhaps I may so escape from my present predicament, and I will give thee all the treasures that I possess. — The fox, however,

replied, Thou hast prolonged a conversation that will not procure thy liberation. Hope not, therefore, for thine escape through my means; but reflect upon thy former wicked conduct, and the perfidy and artifice which thou thoughtest to employ against me, and how near thou art to being stoned. Know that thy soul is about to quit the world, and to perish and depart from it: then wilt thou be reduced to destruction; and an evil abode is it to which thou goest! — O Abu-l-Hoseyn, rejoined the wolf, be ready in returning to friendship, and be not so rancorous. Know that he who delivereth a soul from destruction hath saved it alive, and he who saveth a soul alive is as if he had saved the lives of all mankind.¹⁹ Follow not a course of evil; for the wise abhor it; and there is no evil more manifest than my being in this pit, drinking the suffocating pains of death, and looking upon destruction, when thou art able to deliver me from the misery into which I have fallen. — But the fox exclaimed, O thou barbarous, hard-hearted wretch! I compare thee, with respect to the fairness of thy professions and the baseness of thine intention, to the falcon with the partridge. — And what, asked the wolf, is the story of the falcon and the partridge?

“The fox answered, I entered a vineyard one day to eat of its grapes, and while I was there, I beheld a falcon pounce upon a partridge; but when he had captured him, the partridge escaped from him and entered his nest, and concealed himself in it; whereupon the falcon followed him, calling out to him, O idiot, I saw thee in the desert hungry, and, feeling compassion for thee, I gathered for thee some grain, and took hold of thee that thou mightest eat; but thou fleddest from me, and I see no reason for thy flight unless it be to mortify. Shew thyself, then, and take the grain that I have brought thee, and eat it, and may it be light and wholesome to thee. — So when the partridge heard these words of the falcon, he believed him and came forth to him; and the falcon stuck his talons into him, and got possession

¹⁹ These words, “and he who saveth,” &c., are from the Kur-án, ch. v. v. 35.

of him. The partridge, therefore, said to him, Is this that of which thou saidst that thou hadst brought it for me from the desert, and of which thou saidst to me, Eat it, and may it be light and wholesome to thee? Thou hast lied unto me; and may God make that which thou eatest of my flesh to be a mortal poison in thy stomach. — And when he had eaten it, his feathers fell off, and his strength failed, and he forthwith died.

“The fox then continued, Know, O wolf, that he who diggeth a pit for his brother soon falleth into it himself; and thou behavedst with perfidy to me first. — Cease, replied the wolf, from addressing me with this discourse, and propounding fables, and mention not unto me my former base actions. It is enough for me to be in this miserable state since I have fallen into a calamity for which the enemy would pity me; much more the true friend. Consider some stratagem by means of which I may save myself, and so assist me. If the doing this occasion thee trouble, thou knowest that the true friend endureth for his own true friend the severest labour, and will suffer destruction in obtaining the means of his deliverance; and it hath been said, An affectionate friend is better than an own brother. If thou procure means for my escape, I will collect for thee such things as shall be a store for thee against the time of want, and then I will teach thee extraordinary stratagems by which thou shalt make the plenteous vineyards accessible, and shalt strip the fruitful trees: so be happy and cheerful. — But the fox said, laughing as he spoke, How excellent is that which the learned have said of him who is excessively ignorant like thee. — And what have the learned said? asked the wolf. The fox answered, The learned have observed, that the rude in body and in disposition is far from intelligence, and nigh unto ignorance; for thine assertion, O perfidious idiot, that the true friend undergoeth trouble for the deliverance of his own true friend, is just, as thou hast said; but acquaint me with thine ignorance, and thy paucity of sense, how I should bear sincere friendship towards thee with thy treachery. Hast thou considered me

a true friend unto thee, when I am an enemy who rejoiceth in thy misfortune? These words are more severe than the piercing of arrows, if thou understand. And as to thy saying that thou wilt give me such things as will be a store for me against the time of want, and wilt teach me stratagems by which I shall obtain access to the plenteous vineyards, and strip the fruitful trees — how is it, O guileful traitor, that thou knowest not a stratagem by means of which to save thyself from destruction? How far, then, art thou from profiting thyself, and how far am I from receiving thine advice! If thou know of stratagems, employ them to save thyself from this predicament, from which I pray God to make thine escape far distant. See then, O idiot, if thou know any stratagem, and save thyself by its means from slaughter, before thou lavish instruction upon another. But thou art like a man whom a disease attacked, and to whom there came a man suffering from the same disease to cure him, saying to him, Shall I cure thee of thy disease? The first man therefore said to the other, Why hast thou not begun by curing thyself? So he left him and went his way. — And thou, O wolf, art in the same case. Remain then in thy place, and endure that which hath befallen thee.

“Now when the wolf heard these words of the fox, he knew that he had no kindly feeling for him; so we wept for himself, and said, I have been careless of myself; but if God deliver me from this affliction, I will assuredly repent of my overbearing conduct unto him who is weaker than I; and I will certainly wear wool,²⁰ and ascend the mountains, commemorating the praises of God (whose name be exalted!), and fearing his punishment; and I will separate myself from all the other wild beasts; and verily I will feed the warriors in defence of the religion, and the poor. — Then he wept and lamented. And thereupon the heart of the fox was moved with tenderness for him. On hearing his humble

²⁰ I will wear wool, which is the distinguishing costume of the *Scofes* and *Weloes*. (Marginal note by the sheykh Mohammad

'Eiyád.) It is a common custom of the religious devotees among the Muslims to wear woollen garments.

expressions, and the words which indicated his repenting of arrogance and pride, he was affected with compassion for him, and, leaping with joy, placed himself at the brink of the pit, and sat upon his hind legs, and hung down his tail into the cavity. And upon this, the wolf arose, and stretched forth his paw towards the fox's tail, and pulled him down to him: so the fox was with him in the pit. The wolf then said to him, O fox of little compassion, wherefore didst thou rejoice in my misfortune? Now thou hast become my companion, and in my power. Thou hast fallen into the pit with me, and punishment hath quickly overtaken thee. The sages have said, If any one of you reproach his brother for deriving his nourishment from miserable means, he shall experience the same necessity: — and how excellent is the saying of the poet! —

When Fortune throweth itself heavily upon some, and encampeth by
the side of others.
Say to those who rejoice over us, Awake: the rejoicers over us shall
suffer as *we* have done.

I must now, he continued, hasten thy slaughter, before thou behold mine. — So the fox said within himself, I have fallen into the snare with this tyrant, and my present case requireth the employment of artifice and frauds. It hath been said, that the woman maketh her ornaments for the day of festivity; and, in a proverb, I have not reserved thee, O my tear, but for the time of my difficulty: — and if I employ not some stratagem in the affair of this tyrannical wild beast, I perish inevitably. How good is the saying of the poet! —

Support thyself by guile; for thou livest in an age whose sons are like
the lions of a forest;
And brandish around the spear of artifice, that the mill of subsistence
may revolve;
And pluck the fruits; or if they be beyond thy reach, then content
thyself with herbage.

“He then said to the wolf, Hasten not to kill me, lest thou repent, O courageous wild beast, endowed with might and excessive fortitude. If thou delay, and consider what

I am about to tell thee, thou wilt know the desire that I formed; and if thou hasten to kill me, there will be no profit to thee in thy doing so; but we shall die here together. — So the wolf said, O thou wily deceiver, how is it that thou hopest to effect my safety and thine own, that thou askest me to give thee a delay? Acquaint me with the desire that thou formedst. — The fox replied, As to the desire that I formed, it was such as requireth thee to recompense me for it well; since, when I heard thy promises, and thy confession of thy past conduct, and thy regret at not having before repented, and done good, and when I heard thy vows to abstain from injurious conduct to thy companions and others, and to relinquish the eating of the grapes and all other fruits, and to impose upon thyself the obligation of humility, and clipping thy claws, and breaking thy dog-teeth, and to wear wool, and offer sacrifice to God (whose name be exalted!), if He delivered thee from thy present state, I was affected with compassion for thee, though I was before longing for thy destruction. So when I heard thy profession of repentance, and what thou vowedst to do if God delivered thee, I felt constrained to save thee from thy present predicament. I therefore hung down my tail that thou mightest catch hold of it and make thine escape. But thou wouldst not relinquish thy habit of severity and violence, nor desire escape and safety for thyself by gentleness. On the contrary, thou pulledst me in such a manner that I thought my soul had departed: so I became a companion with thee in the abode of destruction and death; and nothing will effect the escape of myself and thee but one plan. If thou approve of this plan that I have to propose, we shall both save ourselves; and after that, it will be incumbent on thee to fulfil that which thou hast vowed to do, and I will be thy companion. — So the wolf said, And what is thy proposal that I am to accept? The fox answered, That thou raise thyself upright; then I will place myself upon thy head, that I may approach the surface of the earth, and when I am upon its surface I will go forth and bring thee something of which to take hold, and after that thou wilt deliver thyself. But the wolf replied,

I put no confidence in thy words; for the sages have said, He who confideth when he should hate, is in error: — and it hath been said, He who confideth in the faithless is deceived, and he who maketh trial of the trier will repent, and he who distinguisheth not between circumstances, and attributeth to each its proper success, but regardeth all circumstances alike, his fortune will be small, and his calamities will be many. How excellent also is the saying of the poet! —

Let not your opinion be otherwise than evil; for ill opinion is among the strongest of intellectual qualities.
Nothing casteth a man into a place of danger like the practice of good, and a fair opinion.

And the saying of another: —

Always hold an evil opinion, and so be safe. Whoso liveth vigilantly, his calamities will be few.
Meet the enemy with a smiling and an open face; but raise for him an army in the heart to combat him.

And that of another: ²¹ —

The most bitter of thine enemies is the nearest whom thou trustest in: beware then of men, and associate with them wilily.
Thy favourable opinion of fortune is a weakness: think evil of it, therefore, and regard it with apprehension.

— Verily, rejoined the fox, an evil opinion is not commendable in every case; but a fair opinion is among the characteristics of excellence, and its result is escape from terrors. It is befitting, O wolf, that thou employ some stratagem for thine escape from thy present predicament; and it will be better for us both to escape than to die. Relinquish, therefore thine evil opinion and thy malevolence; and if thou think favourably of me, I shall not fail to do one of two things: either I shall bring thee something of which to lay hold, and thou wilt escape from thy present situation, or I shall act perfidiously towards thee, and save myself and leave thee; but this is a thing that cannot be; for I am not secure from meeting with some such affliction as that which

²¹ Et-Tughrâee, the author of the "Lameeyet el-'Ajam." (Marginal note by the sheykh Mo-hammad 'Eiyâd.)

thou hast met with, and that would be the punishment of perfidy. It hath been said in a proverb, Fidelity is good, and perfidy is base. It is fit, then, that thou trust in me; for I have not been ignorant of misfortunes. Delay not, therefore, to contrive our escape; for the affair is too strait for thee to prolong thy discourse upon it.

"The wolf then said, Verily, notwithstanding my little confidence in thy fidelity, I knew what was in thy heart, that thou desiredst my deliverance when thou wast convinced of my repentance; and I said within myself, If he be veracious in that which he asserteth, he hath made amends for his wickedness; and if he be false, he will be recompensed by his Lord. So now I accept thy proposal to me; and if thou act perfidiously towards me, thy perfidy will be the means of thy destruction. — Then the wolf raised himself upright in the pit, and took the fox upon his shoulders, so that his head reached the surface of the ground. The fox thereupon sprang from the wolf's shoulders, and found himself upon the face of the earth, when he fell down senseless. The wolf now said to him, O my friend, forget not my case, nor delay my deliverance.

"The fox, however, uttered a loud laugh, and replied, O thou deceived: it was nothing but my jesting with thee and deriding thee that entrapped me into thy power; for when I heard thy profession of repentance, joy excited me, and I was moved with delight, and danced, and my tail hung down into the pit: so thou pulledst me, and I fell down to thee. Then God (whose name be exalted!) delivered me from thy hand. Wherefore, then, should I not aid in thy destruction, when thou art of the associates of the Devil? Know that I dreamt yesterday that I was dancing at thy wedding, and I related the dream to an interpreter, who said to me, Thou wilt fall into a frightful danger, and escape from it. So I knew that my falling into thy power and my escape was the interpretation of my dream. Thou too knowest, O deceived idiot, that I am thine enemy. How then dost thou hope, with thy little sense and thine ignorance, that I will deliver thee, when thou hast heard what rude language I used?

And how shall I endeavour to deliver thee, when the learned have said, that by the death of the sinner are produced ease to mankind and purgation of the earth. Did I not fear that I should suffer, by fidelity to thee, such affliction as would be greater than that which may result from perfidy, I would consider upon means for thy deliverance. — So when the wolf heard the words of the fox, he bit his paw in repentance.²² He then spoke softly to him; but obtained nothing thereby. With a low voice he said to him, Verily, you tribe of foxes are the sweetest of people in tongue, and the most pleasant in jesting; and this is jesting in thee; but every time is not convenient for sport and joking. — O idiot, replied the fox, jesting hath a limit which its employer transgresseth not. Think not that God will give thee possession of me after He hath delivered me from thy power. — The wolf then said to him, Thou art one in whom it is proper to desire my liberation, on account of the former brotherhood and friendship that subsisted between us; and if thou deliver me, I will certainly recompense thee well. But the fox replied, The sages have said, Take not as thy brother the ignorant and wicked; for he will disgrace thee, and not honour thee: and take not as thy brother the liar; for if good proceed from thee he will hide it, and if evil proceed from thee he will publish it. And the sages have said, For everything there is a stratagem, except death; and everything may be rectified, except the corruption of the very essence; and everything may be repelled, except destiny. And as to the recompense that thou assertest I deserve of thee, I compare thee, in thy recompensing, to the serpent fleeing from the Háwee,²³ when a man saw her in a state of terror, and said to her, What is the matter with thee, O serpent? She answered, I have fled from the Háwee; for he

²² "Biting one's hand" is a common expression of the Arabs, similar to ours of "biting one's lip." The action denoted by the former expression I have witnessed on more than one occasion. A friend of mine in Cairo had a

frequent habit of doing thus in jest.

²³ The Háwee is a performer of sleight-of-hand tricks, and various feats with serpents, &c., which I have described in my work on the *Modern Egyptians*, vol. ii. ch. vii.

seeketh me; and if thou deliver me from him, and conceal me with thee, I will recompense thee well and do thee every kindness. So the man took her, to obtain the reward, and eager for the recompense, and put her into his pocket; and when the Háwee had passed and gone his way, and what she feared had quitted her, the man said to her, Where is the recompense? for I have saved thee from that which thou fearedst and dreadedst. But the serpent answered him, Tell me in what member I shall bite thee; for thou knowest that we exceed not this recompense. She then inflicted upon him a bite from which he died. — And thee, O idiot, continued the fox, I compare to that serpent with that man. Hast thou not heard the saying of the poet? —

Trust not a person in whose heart thou hast made anger to dwell; nor
think his anger hath ceased.

Verily, the vipers, which are smooth to the touch, and shew graceful
motions, hide mortal poison.

— O eloquent and comely-faced animal, rejoined the wolf, be not ignorant of my condition, and of the fear with which mankind regard me. Thou knowest that I assault the strong places, and strip the vines. Do, therefore, what I have commanded thee, and attend to me as the slave attendeth to his master. — O ignorant idiot, who seekest what is vain, exclaimed the fox, verily I wonder at thy stupidity, and at the roughness of thy manner, in thine ordering me to serve thee and to stand before thee as though I were thy slave. But thou shalt soon see what will befall thee, by the splitting of thy head with stones, and the breaking of thy treacherous dog-teeth.

“ The fox then stationed himself upon a mound overlooking the vineyard, and cried out incessantly to the people of the vineyard until they perceived him and came quickly to him. He remained steady before them until they drew near unto him and unto the pit in which was the wolf, and then he fled. So the owners of the vineyard looked into the pit, and when they beheld the wolf in it, they instantly pelted him with heavy stones, and continued throwing stones

and pieces of wood upon him, and piercing him with the points of spears, until they killed him, when they departed. Then the fox returned to the pit, and, standing over the place of the wolf's slaughter, saw him dead; whereupon he shook his head in the excess of his joy, and recited these verses: —

Fate removed the wolf's soul, and it was snatched away. Far distant
[from happiness] be his soul that hath perished!
How long hast thou striven, Aboo-Sirhán,²⁴ to destroy me! But now
have burning calamities befallen thee.
Thou hast fallen into a pit into which none shall descend without
finding in it the blasts of death.

— After this, the fox remained in the vineyard, alone and in security, fearing no mischief.”

NOTE 2. In several copies, and perhaps in most, this person is called an “’Attár,” which appellation is generally given not merely to a seller of essences, but to a druggist and perfumer.

NOTE 3. The word which I here render “Persians” (namely “’Ajám”) is applied to any and all people who are not Arabs; but often to the Persians in particular; and this seems to be here required by the subsequent expression of *the King of the ’Ajám*. Here I may also remark, that the phrase “of the *sons* of the Kings,” &c., is often used to signify “of the *descendants* of the Kings,” &c.; and that it would have been more consistent to have employed this phrase, as applied to ’Alce the son of Bekkár, in a later passage, instead of “son of the King;” for he is not distinguished in the story as a Prince.

NOTE 4. — *On the Custom of frequenting Shops for the sake of Amusement.* It is perfectly consistent with Arab manners and customs, as existing in the present day and as exhibited in histories, to describe Abu-l-Hasan as keeping company with the Khaleefeh, and ’Alce the son of Bekkár as being in the habit of sitting at Abu-l-Hasan’s shop. Among the

²⁴ This is an appellation of the wolf.

Muslims in general, trade is far more honourable than it is in the estimation of a large proportion of the independent classes in this country; so much so, that it is regarded by the former as disgraceful in a man, however high his rank, or great his wealth, not to be able, by some occupation, as the profession of arms or of literature or science, or by some trade or art, to procure his subsistence in case of necessity: therefore the pursuit of trade excludes no man of good breeding among them from the society of his superiors in rank. But the free intercourse of different ranks of Muslims is further and very greatly promoted by the law of the separation of the sexes; persons being thus enabled to associate with each other, regardless of difference of wealth or station, without the risk of occasioning unequal matrimonial connections: so this law, being felt by neither sex as oppressive, is regarded by them as productive of results which constitute the Muslim's chief enjoyments, — the highest degree of domestic comfort, and the most free and extensive society with his fellow-men. Thus it is with both sexes; and neither would give up the pleasure that they hence derive for a different system of society, somewhat extending their domestic intercourse, but often destroying the pleasures of home, and contracting into a compass comparatively narrow the fellowship which they enjoy abroad.

The Arabs in general seldom give entertainments except on particular occasions, such as that of a marriage, or a circumcision; and hence, as well as for the reasons above stated, a shop is often frequented for the purpose of passing time in agreeable conversation. For women to do this, in the present day, is not considered decent; but they have their places of resort as well as the other sex: with them, a visit to the bath is a much longer and more social affair than it is with the men: and there they indulge in free conversation with strangers of their own sex. In their visits to their friends and relations, also, they have an advantage over the men; for not only are these visits frequent, but all the female inmates of a house generally accompany the mistress, the

stay is often prolonged from an early hour until near sunset, and the guests are liberally and merrily entertained. — But I must return to the shop. — Much of the pleasure and much of the profit that I derived while living in Cairo was obtained at the shops of persons with whom I was acquainted, and at those of strangers. The reader of the present work has a sufficient notion of the general construction of Arab shops to see that a person seated on the mastabah may enjoy at the same time conversation with the owner, and perhaps with other visitors, and a close and unobstructed view of whatever is passing in the street. I regret that I did not often adopt the proper means of preserving a complete recollection of what I heard and witnessed at places of this kind: had I done so, I might here offer to the reader something more entertaining than the following extract from a journal in which I sometimes, when in an idle mood, wrote the occurrences of the day, during my second visit to Egypt.

Oct. 27th (1834). — I generally pay a visit to the shop of the Báshà's booksellers (two persons employed to sell the books which are printed at the government-press) on the mornings of Monday and Thursday, when caution-markets are held in the street where the shop is situate, and in the neighbouring mart called Khán El-Khaleelee²⁵ (the chief Turkish bázár), occasioning the street to be much crowded, and to present an amusing scene; but I am often more amused with the persons who frequent the shop where I take my seat. I found there, to-day, an old man, a celebrated character, whose name I must not mention: he had been possessed of large property; but the greater part of it had been confiscated; he, however, had contrived to hide

²⁵ El-Makreezee says that this Khán was built by El-Khaleelee in the latter half of the eighth century of the Flight, on the site of the burial-ground of the Fátimée Khaleefehs, whose bones were thrown upon the mounds of rubbish outside the city. This and other interesting facts of the same kind relating to Cairo and

the history of Egypt under Muslim domination have been given in the "Englishwoman in Egypt," a work to which I ought to have referred the reader in an earlier page, as it presents a series of remarkably-faithful pictures of Arab and Turkish female society. — Ed.

much of his wealth, and has since employed friends to trade with it privately; so that he has still a large income; one-third of which he always gives to the poor! — The elder of the two booksellers was relating his having just purchased a house. There lived next door to him, he said, a fikee,²⁶ a member of the Azhar, and of some repute, to whom belonged fourteen keeráts (or twenty-fourth parts) of the house in which he (the fikee) lodged: the other ten keeráts of this house were the property of a tailor. The bookseller's house was entered, from the roof, and plundered, three times, of wheat, butter, &c.; and the fikee was accused by him of having committed these thefts, and confessed that he had; urging, in palliation, that he had only taken his food. The bookseller caused him to be imprisoned in the citadel; and, after he had been confined there many days, offered to procure his liberation if he would sell to him his share of the house. This was done: it was sold for six purses and a half.²⁷ The bookseller then desired to possess himself of the tailor's share, and proposed to him to repair or separate or sell; for the house was in a very dilapidated state; but he refused to comply with any one of these requisitions: he was therefore summoned to the court of the Kádee, and compelled to sell his share; for which he demanded five purses. Having received this sum of money, he met, on his way home, a friend, whom he told what he had done. "O fool!" said the friend: "thou mightest have asked ten purses, and it would have been given." And the tailor no sooner heard these words than he threw down the bag in the middle of the street, kicked off his shoes, and for several minutes continued slapping his face, and crying out like a woman, "O my sorrow!" He then snatched up the bag, and ran away with it, crying in the same manner all the way, and leaving his friend to follow him with his shoes. — Soon after the bookseller had told this story, there joined us a

²⁶ This is the common appellation of a person of the inferior class of professors of religion and law.

²⁷ A purse is the sum of five hundred piasters: it was then equivalent exactly to five pounds sterling.

Persian darweesh, whom I had often met there before, and a fat, merry-looking, red-faced man, loaded with ragged clothing, shewing the edge of a curly head of hair below his turban, and carrying a long staff. Everybody at the shop, except myself, kissed his hand: he offered his hand to me, and, after taking it, I kissed my own; and he did the like. I was informed that he was a celebrated welee, or saint. He took snuff, smoked from my pipe, and had a constant smile upon his countenance; though he seldom spoke: almost the only words that he uttered were a warm commendation of an answer which I gave to the Persian: on his (the Persian's) asking me why I had not already departed from Cairo, as I had intended, I said that the servant of God was passive, and not elective; and this sentiment, though common, seemed much to please the welee: he repeated it with emphasis. — There next joined us a man of a very respectable and intelligent appearance, applying for a copy of the sheykh Rifá'ah's account of his visit to France, lately printed at Boolák. Asking what were the general contents of this book, a person present answered him, that the author relates his voyage from Alexandria to Marseilles; how he got drunk on board the ship, and was tied to the mast and flogged; that he ate pork in the land of infidelity and obstinacy, and that it is a most excellent meat; how he was delighted with the French girls, and how superior they are in charms to the women of Egypt; and, having qualified himself, by every accomplishment, for an eminent place in Hell, returned to his native country. This was an ironical quizz on the sheykh Rifá'ah, for his strict, conscientious adherence to the precepts of El-Islám during his voyage, and his residence in France. The applicant for this book had a cataract in each of his eyes; and I advised him to seek relief from the French surgeon Clot Bey; but he said that he was afraid to go to the hospital; for he had heard that many patients there were killed and boiled, to make skeletons: he afterwards, however, on my assuring him that his fears were groundless, promised to go. — While I was talking with him, there began to pass by the shop a

long funeral-train, consisting of numerous fikees, and many of the eminent 'Ulamà. On my asking whose funeral it was, I was answered, "The Sheykh El-Menzeláwee," Sheykh of the Saadeeyeh darweeshes. I was surprised, having seen him a few days before in apparently good health. Presently I saw him walking in the funeral-procession: so I asked again; but was answered as before. "Why," said I, "praise be to God, the Sheykh is walking with you, in good health." I was then told that the deceased was his wife. Some Saadeeyeh in the procession were performing a zikr as they passed along; repeating the word "Alláh!" When the bier came in view, I heard the women who followed uttering their zagháreet, or cries of joy, instead of lamenting; for the deceased was a famous saint. She was the sister of the late Sheykh of the Saadeeyeh; and it is believed that her husband, the present Sheykh, derives his miraculous powers from her. It is said that she prophesied, yesterday, the exact hour of her death this day. The women began to lament when the corpse left the house; and, as is usually the case when this is done at the funeral of a saint, the bearers declared that they could not move it: as soon as the lamentations were changed to the cries of joy, the bearers pretended to find their work quite easy.

NOTE 5. "Shems-en-Nahár" signifies "the Sun of Day."

NOTE 6. The masculine seems to be here used for the feminine gender. See Note 36 to Chapter viii.

NOTE 7. See Note 25 to Chapter vi., on the modern custom of shaving the head.

NOTE 8. In this verse, the wine-cup is compared to the sun, the teeth of the cup-bearer are likened to the Pleiades, and his face is compared to the full moon.

NOTE 9. "'Afeef" signifies "Chaste," and "Abstinent."

NOTE 10. This order was given to make the messengers suppose that she had been sleeping. See Note 55 to Chapter iii.

NOTE 11. "Waseef," here used as a proper name, signifies "a young man-servant."

NOTE 12. A procession similar to that here described is seen in the streets of Cairo, when a bridegroom returns to his house, from the mosque, where he has performed the prayers of nightfall previously to his first visit to the bride. He and his friends and other attendants proceed in the form of an oblong ring, all facing the interior of the ring (so that the foremost walk backwards), and each bearing in his hand one or more wax candles, and sometimes a sprig of hennà or some other flower, except the bridegroom and the friend on either side of him. These three form the latter part of the ring which generally consists of twenty or more persons. The procession is headed by musicians, by persons carrying mesh'als (or cresset-lights), and by others bearing lamps.

NOTE 13. "Gharám" signifies "Desire," "Vehemence of Desire," or "Passion," &c.

NOTE 14. I use the modern term "Bedaweeyeh" (signifying an Arab female of the Desert) for the old appellation "Aarábeeyeh."

NOTE 15. The word which I render "laurel," namely "rend," is also applied to the myrtle, and to aloes-wood. The willow (which is of the kind called Oriental) and the rend are here to be understood as emblems of the object of the Bedaweeyeh's love.

NOTE 16. Clapping the hands (striking the palm of the left hand with the fingers of the right) is the usual mode of summoning a servant.

NOTE 17. This, I suppose, is meant to imply that the disorder of her mind incapacitated her from using the pen. — The substitution of the masculine gender for the feminine (as in the verses preceding) is not uncommon.

NOTE 18. There is an omission here in the Cairo edition, and it appears, from the edition of Breslau, that what is given in the former as the contents of Shems-en-Nahár's letter consists partly of her letter and partly of 'Alee's answer. I supply the omission (ending with the words, "and by thy head, O my mistress,") from the Calcutta edition of the first two hundred nights, to avoid the necessity of using my own judgment in correcting the blunders which here, as usual, occur in the Breslau edition, though the latter differs less in its context, than the former, from my standard copy.

NOTE 19. The meaning of this is, "Thou hast dealings with the *women* of the palace." — "How is thy house?" is a phrase often used as a delicate mode of inquiring respecting the health of a man's wife or hareem.

NOTE 20. My sheykh remarks, that this relates to the departure of Abu-l-Hasan; but, from what follows, I think it rather applies to the slave-girl.

NOTE 21. By his praying for her, is merely meant his uttering some such words as "God keep thee!" or "God bless thee!"

NOTE 22. The word which I render "wine" is "kahweh," which is the term now applied to "coffee." I believe coffee to be here meant by it; but probably it is an error or interpolation of a copyist.

NOTE 23. El-Moatasim, the son, and third successor, of Hároon Er-Rasheed, is said to have been the first Khaleefeh who formed a military corps of foreigners (in this case,

Turkish slaves); and from his time, the natives of the greater part of the Arabian Empire gradually became subject to the military despotism of Turkish and other foreign guards and governors. Thus it was in Egypt and Syria under the Memlook Sultáns, who originated in the corps formed by Es-Sálih Eiyooob, the last of the dynasty of Saláh-ed Deen; and thus it continued after the conquest of those countries by the 'Osmánlee Turks under the Sultán Seleem, until Mohammad 'Alee, after he had exterminated or expelled the Memlook forces, organized his Egyptian troops, and almost entirely displaced the Turkish soldiery.

NOTE 24. I have substituted "other men," for "another man."

NOTE 25. I have remarked in my work on the Modern Egyptians, that it is almost impossible for a woman to have a private interview with a man who has a hareem in his own house; or to enter the house of a man who is neither married nor has a concubine-slave, without attracting the notice of the neighbours, and causing their immediate interference. This remark applies to those cases in which the two parties are not very nearly related.

During my second residence in Egypt, the wives of my servants often came to my house in Cairo, yet they never ventured to enter it. A maid-servant, about nine years of age, frequently brought messages to me from her master, and came up into my sitting-room when I was alone; but this caused no scandal. On one occasion, however, my character was called in question: I was accused of admitting a woman into my room, and had some difficulty to satisfy my neighbours and others. I had purchased some female ornaments and attire of the head, and, having a friend with me, a man between forty and fifty years of age, I induced him to put them on in the place of his turban, that I might the better judge of them; then seating him in a projecting window next the street, for the sake of a foolish joke I suddenly opened a small casement at his side, and thrust forth

his head. But little did I expect the result. A bean-seller, sitting at his shop in the street, nearly opposite, saw the apparition, and pointed it out to two or three other persons, and soon there collected before the house a little crowd, whom the bean-seller began to harangue, expressing his astonishment that an Efendee like myself, one who had always appeared to him to have conducted himself most respectably, should have been guilty of so foul an action as that of introducing a woman into his house, having no hareem: that a person devoted to study, and one whom sheykhhs of the Azhar ²⁵ frequented, and who delighted in attending the religious festivals, should act in so shameless a manner! I began to be uneasy at witnessing and hearing what passed; and the people were consulting as to the course they should pursue, when I compelled my friend, who had quickly withdrawn his head, to shew it again, and exhibit his beard; whereupon the bean-seller was still more amazed, at recognising the well-known countenance of a respected sheykh, one connected with the Azhar too, who had a hundred times saluted him in approaching my door. But this did not satisfy his audience nor himself: it was suspected that the sheykh was a party to my offence; and it was only by constraining the latter to go down into the street and explain the whole affair, that tranquillity was restored. My character, eventually, did not suffer even from the imputation of a culpable deviation from general custom; as practical jokes are not uncommon among the Arabs in the best society.

NOTE 26. The kánoon is a kind of dulcimer, of which I have given engravings and a description in my work on the Modern Egyptians (vol. ii. ch. v.). Its name is from the Greek *κάνων*, or from the same origin; and has the same signification; that is, "rule," "law," "custom." It is laid upon the knees of the performer, and played with two plectra, attached to the fore fingers; each plectrum being placed between the finger and a ring, or thimble. There are

²⁵ The great collegiate mosque of Cairo.

three chords (of lamb's gut) to each note, and generally, altogether, twenty-four treble chords.

NOTE 27. — *On the State of the Soul between Death and the Judgment.* It is believed that the soul remains with the body until the expiration of the first night after the burial, when it departs to the place appointed for the abode of good souls until the last day, or to the appointed prison in which wicked souls await their final doom; but with respect to the state of souls in the interval between death and judgment, there are various opinions, which Sale thus states.²⁹ As to the souls of the good, he says, “1st. Some say that they stay near the sepulchres; with liberty, however, of going wherever they please; which they confirm from Mohammad's manner of saluting them at their graves, and his affirming that the dead heard those salutations as well as the living, though they could not answer. Whence perhaps proceeded the custom of visiting the tombs of relations, so common among the Mohammadans. 2ndly. Others imagine they are with Adam, in the lowest heaven; and also support their opinion by the authority of their prophet, who gave out that in his return from the upper heavens in his pretended night-journey, he saw there the souls of those who were destined to paradise on the right hand of Adam, and those who were condemned to hell on his left. 3rdly. Others fancy the souls of believers remain in the well Zemzem, and those of infidels in a certain well in the province of Hadramót, called Barahoot;³⁰ but this opinion is branded as heretical. [On this subject, however, see the next paragraph.] 4thly. Others say they stay near the graves for seven days; but that whither they go afterwards is uncertain. 5thly. Others, that they are all in the trumpet, whose sound is to raise the dead. And 6thly. Others, that the souls of the good dwell in the forms of white birds, under the throne of God. As to the condition

²⁹ Preliminary Discourse, sect. iv.

³⁰ So in the Kámoos, and in

my MS. of the 'Ajáíb el-Makhlookát of El-Kazweenee; but by Sale written “Borhût.”

of the souls of the wicked, besides the opinions that have been already mentioned, the more orthodox hold that they are offered by the angels to heaven, from whence being repulsed as stinking and filthy, they are offered to the earth, and being also refused a place there, are carried down to the seventh earth, and thrown into a dungeon, which they call Sijjeen, under a green rock, or according to a tradition of Mohammad, under the devil's jaw, to be there tormented till they are called up to be joined again to their bodies." — But the souls of prophets are believed to be admitted immediately into paradise, and those of martyrs are said to rest in the crops of green birds which eat of the fruits of paradise and drink of its rivers.

Of the opinions above mentioned, with respect to the souls of the faithful, I believe the first to be that which is most prevalent. It is generally said, that these souls visit their respective graves every Friday; and according to some, they return to their bodies on that day, after the period of the afternoon prayers, and on Saturday and Monday; or on Thursday, Friday, and Saturday; and remain until sunrise.³¹ — I believe also, from having heard frequent allusions made to it, as a thing not to be doubted, that the opinion respecting the Well of Barahoot commonly prevails in the present day. El-Kazweenee says of it, "It is a well *near* Hadramót; and the Prophet (God bless and save him!) said, 'In it are the souls of the infidels and hypocrites.' It is an 'Ádite well, [i. e. ancient, as though made by the ancient tribe of 'Ád.] in a dry desert, and a gloomy valley; and it is related of 'Alee (may God be well pleased with him!), that he said, 'The most hateful of districts unto God (whose name be exalted!) is the Valley of Barahoot, in which is a well whose water is black and fetid, where the souls of the infidels make their abode.' El-Asma'ee hath related of a man of Hadramót, that he said, 'We find near Barahoot an extremely-disgusting and fetid smell, and then

³¹ Murshid ez-Zoowár illâ Ku-boor el-Abrár (the Director of the Visitors to the Tombs of the Just)

by 'Abd-Er-Rahmán El-Khazrejje El-Ansáree: MS. in my possession.

news is brought to us of the death of a great man of the chiefs of the infidels.' It is related also, that a man who passed a night in the Valley of Barahoot said, 'I heard all the night [exclamations of] O Roomeh! O Roomeh! — and I mentioned this to a learned man, and he told me that it was the name of the angel commissioned to keep guard over the souls of the infidels.' ” ³²

NOTE 28. The emancipation of slaves on the occasion of a death is a custom often observed. Sometimes this is done in accordance with the will of the deceased: at other times, by the free will of the heirs; but in the latter cases, the merit of the act is transferred to the soul of the deceased; its object being, to increase his happiness in the future world.

³² 'Ajáib el-Makhlookát.

CHAPTER X

COMMENCING WITH THE HUNDRED AND SEVENTIETH NIGHT, AND ENDING WITH PART OF THE TWO HUNDRED AND FORTY-NINTH

THE STORY OF THE PRINCE KAMAR-EZ-ZEMÁN AND THE PRINCESS BUDOOR ¹

THERE was, in ancient times, a King named Sháh-Zemán,² possessing numerous troops and attendants and guards. He dwelt in the Islands of Khálidán,³ which are adjacent to the country of the Persians;⁴ and had married four daughters of Kings, besides whom he had among his female slaves sixty concubines. His age, however, was advanced, and his bones were wasted, and he had not been blessed with a son: so he meditated in his mind, and mourned and was disquieted, and complained of this to one of his wezeers, saying, I fear that, when I die, my kingdom will be lost; for I have no son to succeed to it after me. But the Wezeer replied, Perhaps God will yet bring to pass some event: therefore place thy reliance upon God. O King, and perform the ablution, and recite the prayers of two rek'ahs.⁵ It is also my advice that thou give a banquet, and invite to it the poor and the needy, and let them eat of it and pray to God (whose name be exalted!) that He may

bless thee with a son: perchance there may be among them a pure soul, whose prayer, being righteous, will be answered.⁶ After that thou wilt probably obtain thy desire. — The King complied with his advice, and his wife conceived, and when she had completed her months she gave birth to a male child like the unclouded full moon in the dark night: so he named him Kamar-ez-Zemán.⁷ He rejoiced at his birth with the utmost joy, and they decorated the city for seven days; the drums were beaten, and the messengers imparted the glad tidings; the nurses and the midwives carried him, and he was reared with magnificence and fondness until he attained the age of fifteen years.

He was of surpassing beauty and comeliness, and justness of stature and form, and his father loved him so that he could not be absent from him by night nor by day; and the King Sháh-Zemán complained to one of his wezeers of the excess of his love for his son, saying, O Wezeer, I fear for my son Kamar-ez-Zemán from the calamities and accidents of fortune, and desire to marry him during my life. The Wezeer therefore replied, Know, O King, that marriage is laudable, and there will be no harm in thy marrying thy son during thy life. So upon this the King Sháh-Zemán said, Bring hither to me my son Kamar-ez-Zemán. And he came, and hung down his head towards the ground in modesty before his father. His father then said to him, O Kamar-ez-Zemán, know that I desire to marry thee and to rejoice in

thee during my life. But he replied, Know, O my father, that I have no need of marriage, and my soul inclineth not to women; for I have found books with narratives of their fraudulence, and miracles have been occasioned by their cunning. The poet hath said, —

If ye ask my opinion of women, I will tell you that I am a physician acquainted with their affairs:
When the head of a man hath become gray, or his wealth is diminished, he hath no share of their affection.

And another hath said, —

Oppose women; for so wilt thou obey [God] becomingly since the youth will not prosper who giveth them his rein. They will hinder him from attaining perfection in his excellencies though he pass a thousand years in the study of science.

— After reciting these verses he added, O my father, marriage is a thing that I will never do, though I be made to drink the cup of perdition. And when the King Sháh-Zemán heard these words of his son, the light became darkness before his face, and he was grieved excessively at the want of obedience which his son Kamar-ez-Zemán manifested towards him: yet, from the love that he bore him, he repeated not what he had said, nor provoked him to anger: on the contrary, he shewed favour and regard towards him, and treated him with every kind of fondness that could draw affection to the heart.

Meanwhile, Kamar-ez-Zemán increased every day in beauty and comeliness, and in elegance and

tenderness of manner. The King Sháh-Zemán bore with him patiently for a whole year, until he became perfect in eloquence and grace: mankind were ravished by his beauty, and every zephyr that blew wafted the praises of his loveliness: he became a temptation unto lovers, and as a paradise to the desirous; sweet in his speech; his face put to shame the full moon; he was endowed with justness of stature and form, and with graceful and engaging manners, resembling a twig of the Oriental willow or an Indian cane, and his cheek supplied the place of the anemone, as his figure did that of the willow-branch. He was graceful as the poet hath said in thus describing him: —

He appeared, and they said, Blessed be Allah! Glory be to Him who moulded and perfected him!

He is King of the comely universally; for all of them have become subjects unto him.

The moisture of his mouth is like melted honey; and his teeth are like pearls joined together.

All charms are united in him alone, and all mankind are confounded at his loveliness.

Beauty hath written upon his cheek, I acknowledge that no one is comely but he.

Now when he had completed another year, his father called him and said to him, O my son, wilt thou not listen to my words? And upon this Kamar-ez-Zemán fell down upon the floor before his father, through awe and shame, and said to him, O my father, how should I refuse to attend to thy words, when God hath commanded me to obey thee, and to abstain from opposing thee?

So the King Sháh-Zemán continued, Know, O my son, that I desire to marry thee and to rejoice in thee during my life, and to make thee Sultán over my dominions before my death. But when Kamar-ez-Zemán heard these words of his father, he hung down his head for a while; after which he raised it, and replied, O my father, this is a thing that I will never do, though I be made to drink the cup of perdition. I know that God hath imposed on me the obligation of yielding obedience unto thee; but by his claims upon thee I conjure thee that thou constrain me not to marry: and think not that I will marry during the whole course of my life; for I have perused the books of the former and the later generations, and known all the calamities and misfortunes that have happened to them through the disturbances occasioned by women, and their endless artifice, and the disasters that have proceeded from them. How excellent is the saying of the poet: —

He whom shameless women have entrapped will never see
deliverance,

Though he build a thousand castles encrusted over with lead;
For their construction will not avail: the fortresses will not
profit.

Verily women are treacherous to every one near and distant:
With their fingers dyed with hennà; with their hair arranged
in plaits;

With their eyelids painted with kohl; they make one to
drink of sorrows.⁸

— And when the King Sháh-Zemán heard these words from his son Kamar-ez-Zemán, and under-

stood the verses that he quoted, he returned him not an answer, from the excess of his affection for him; but treated him with increased favours and consideration.

The assembly broke up immediately; and after it was dissolved, the King Sháh-Zemán summoned his Wezeer, and in private said to him, O Wezeer, tell me what I shall do in the affair of my son Kamar-ez-Zemán; for I consulted thee on the subject of marrying him as preparatory to making him Sultán, and thou advisedst me to do so, and to mention the matter of marriage to him: so I proposed it to him, and he disobeyed me: acquaint me, therefore, now, with that which thou seest to be best. The Wezeer replied, That which I advise thee to do, O King, is, that thou have patience with him for another year; and when thou desirest to speak to him after that on the subject of marriage, speak not to him privately, but address him on a judgment-day, when all the emeers and wezeers are present, and all the troops are standing before thee. Then, when all these are assembled, send to thy son Kamar-ez-Zemán, and summon him to thy presence; and when he hath come, address him on the subject of marriage in the presence of all the emeers and wezeers, and the chamberlains and lieutenants, and other lords of the empire, and the soldiers and the impetuous warriors; for he will be bashful before them, and will not be able to oppose thee in their presence.—And when the King Sháh-Zemán heard these words of his Wezeer, he

rejoiced exceedingly; he approved of the Wezeer's advice, and bestowed upon him a magnificent robe of honour.⁹

The King Sháh-Zemán had patience with his son Kamar-ez-Zemán another year; and every day that passed over him, the latter increased in beauty and loveliness, and in elegance and consummate grace, until he had nearly attained the age of twenty years. God clad him with the apparel of comeliness, and crowned him with the crown of perfection: his eye was more enchanting than Hároot;¹⁰ and the play of his glance, more seductive than Et-Tághoot:¹¹ his cheeks shone with redness; and his eyelashes scorned the sharp, piercing sword:¹² the whiteness of his forehead resembled the shining moon; and the blackness of his hair was like the dark night. — The King Sháh-Zemán, having attended to the words of the Wezeer, waited another year until a festival-day, when the King's court was attended by all the emeers and wezeers, and the chamberlains and other lords of the empire, and the soldiers and impetuous warriors. He then sent for his son Kamar-ez-Zemán, who, when he came, kissed the ground before him three times, and stood before his father with his hands placed together behind his back.¹³ And his father said to him, Know, O my son, that I have summoned thee on this occasion before the present assembly, with all the troops before me, for the purpose of giving thee a command, and do not thou oppose me in that which I say. It is, that thou marry; for I desire

to marry thee to a daughter of one of the Kings, and to rejoice in thee before my death. — But when Kamar-ez-Zemán heard these words of his father, he hung down his head for a while towards the ground; and afterwards, raising it towards his father, the madness of youth affected him, and the ignorance of a stripling's age, and he replied, As to myself, I will never marry, though I be made to drink the cups of perdition: and as to thee, thou art a man of great age and of little sense. Hast thou not asked me before this day, twice before the present occasion, on the subject of marriage, and I would not consent to the proposal? ¹⁴ — Then Kamar-ez-Zemán unclasped his hands from behind his back, and tucked up his sleeves from his arms, before his father, in his anger.

His father was abashed and ashamed, because this had happened before the lords of his empire, and the soldiers who were present at the festival: but presently the royal energy returned to him, and he cried out at his son, and terrified him; and, calling to the memlooks, commanded them to seize him. They therefore laid hold upon him; and he ordered them to bind his hands behind him, and they did so, and led him forward before his father. He hung down his head in fear and timidity, his face and his forehead were bespangled with moisture, and his shame and confusion were excessive, while his father abused him and reviled him, saying to him, Wo to thee, O baseborn, and nursling of impurity! ¹⁵ How couldst thou presume to make me this reply before my soldiers

and armies? But hitherto no one hath chastised thee. Knowest thou not that this which thou hast done, had it proceeded from any one of the common people, it had been disgraceful in him? — He then commanded the memlooks to loose the cords that bound his hands behind him, and to imprison him in one of the towers of the castle. The farráshes,¹⁶ therefore, immediately went into the saloon that was in the tower, and swept it, and wiped its pavement; and they placed in it a couch for Kamar-ez-Zemán, upon which they spread a mattress and a leathern covering; and they put for him a cushion, and a large lantern and a candle; for the place was dark in the day-time. Then the memlooks conducted Kamar-ez-Zemán into this saloon, and stationed a eunuch at its door. And when they had done this, Kamar-ez-Zemán ascended the couch, with broken spirit and mourning heart. He had already blamed himself, and repented of his injurious conduct to his father, when repentance availed him not, and he exclaimed, Malediction upon marriage and girls and deceitful women! Would that I had attended to my father's command and married; for if I had done so, it had been better for me than being in this prison! — Thus did it befall Kamar-ez-Zemán.

Now as to his father, he remained upon his throne during the rest of the day until sunset, when he retired with the Wezeer, and said to him, Know, O Wezeer, that thou hast been the cause of all this which hath happened between me and my son, by the advice that thou gavest me; and what dost

thou counsel me to do now? — O King, answered the Wezeer, leave thy son in the prison for a period of fifteen days: then summon him before thee, and command him to marry; for he will never oppose thee again. And the King received this advice of the Wezeer, and slept that night with a heart troubled on account of his son; for he loved him excessively, because he had no son beside him. The King Sháh-Zemán used to remain without sleep every night until he put his arm under the neck of Kamar-ez-Zemán, and then he slept. So he passed that night with a heart disordered on his account, and remained turning over from side to side as though he were lying upon the burning embers of Hell: uneasiness overcame him, and sleep visited him not all that night: his eyes poured forth tears, and he repeated the words of the poet: —

My night is tedious, while the slanderers sleep. It is enough
that thy heart is terrified by separation.

I exclaimed, while my night was prolonged by anxiety, O
light of the morning, wilt thou not return?

But as to Kamar-ez-Zemán, when night came, the eunuch placed before him the lantern, and lighted the candle, which he placed in a candlestick; and after this he brought him some food. So he ate a little, and sat expostulating with himself for his ill manners towards his father the King Sháh-Zemán, saying, Knowest thou not that the son of Adam is a dependant of his tongue, and that the tongue of a man is that which betrayeth him

into perils? Thus he continued to expostulate with himself, and to blame himself, until tears overcame him; his aching heart was tortured, and he repented extremely of that which his tongue had uttered against his father. And when he had finished his repast, he demanded water to wash his hands, and cleansed them of what adhered to them from the food. He then performed the ablution preparatory to prayer, and recited the prayers of sunset and nightfall; after which he sat upon the couch, reciting the *Ku-rán*.¹⁷ He recited the Chapters of "The Cow" and "The Family of 'Emrán" and "Yá-Seen" and "The Compassionate" and "Blessed be He in whose hand is the Kingdom" and the "Two Preventives," and finished by supplication, and seeking refuge with God.¹⁸ Having done this, he laid himself on the couch, upon a mattress covered with Maadinee satin,¹⁹ with two facings, and stuffed with ostrich feathers; and when he desired to sleep, he took off his outer clothes, and slept in a shirt of delicate waxed stuff, having upon his head a blue kerchief of the fabric of Marw,²⁰ and appearing like the moon in its fourteenth night. He then covered himself with a sheet of silk, and slept with the lighted lantern at his feet, and the lighted candle at his head; and he continued asleep until the first third of the night had expired, not knowing the hidden event that awaited him, and what God, who knoweth all secrets, had decreed to befall him.

Now the saloon and the tower were ancient, and

had been deserted for many years; and in the tower²¹ was a Roman²² well, inhabited by a Jinneeyeh of the posterity of Iblees the accursed. The name of that Jinneeyeh was Meymoonch²³ the daughter of Ed-Dimiryát, one of the celebrated Kings of the Jánn.²⁴ And when Kamar-ez-Zemán had remained asleep until the first third of the night had passed, this 'Efreeteh ascended from the Roman well to repair towards heaven for the purpose of listening by stealth;²⁵ and on reaching the upper part of the well, she saw a light shining in the tower, contrary to what was usual. She had resided in that place for a long period of years, and said within herself, I have never witnessed anything like this before. And she wondered at this thing extremely, inferring that some strange cause had occasioned it. She then proceeded in the direction of the light, and found that it issued from the saloon: so she entered it, and saw the eunuch sleeping at its door; and when she entered the saloon,²⁶ she found a couch placed there, with the form of a man sleeping upon it, and a lighted candle at his head, and a lighted lantern at his feet; and the 'Efreeteh wondered at this light. She advanced towards it by little and little, and, relaxing her wings, stood over the couch, and removed the sheet from his face, and looked at him. She remained for an hour in a state of astonishment at his beauty and loveliness, and found that the light of his face surpassed that of the candle: it gleamed with splendour: his eyes had been wantoning like those of the gazelle, and were in-

tensely black; his cheeks were brilliantly red, and his eyelids were languishing; his eyebrows were arched; and his odour diffused itself like fragrant musk. At the sight of him, Meymooneh the daughter of Ed-Dimiryát extolled the perfection of God, and exclaimed, Blessed be Allah, the best of creators!—for this 'Efreeteh was of the believing Jinn. So she continued a while gazing at the face of Kamar-ez-Zemán, exclaiming, there is no deity but God!—and wishing, but without envy, that she were like him in beauty and loveliness. She said within herself, By Allah, I will not injure him, nor suffer any one to hurt him, but from every evil I will ransom him; for this comely face deserveth nothing save that people should gaze at it and extol the perfection of God: but how could his family leave him neglected in this ruinous place! If any of our Márids came up unto him now they would destroy him!—The 'Efreeteh then bent over him, and kissed him between his eyes; after which she let down the sheet over his face, and covered him with it.

Having done this, she spread her wings, and soared aloft towards heaven. She rose from the precincts of the saloon, and continued her upward flight through the sky until she drew near to the lowest heaven, when she heard the flapping of wings flying through the air. So she proceeded in the direction of their sound, and when she approached the being to whom they belonged, she found him to be an 'Efreet, named Dahnash, whereupon she pounced upon him like a hawk.

When Dahnash, therefore, perceived her, and knew that she was Meymooneh, the daughter of the King of the Jinn, he feared her; the muscles of his side quivered, and he implored her favour, saying to her, I conjure thee by the Most Great Name, and by the most noble talisman,²⁷ engraved upon the seal of Suleymán, that thou treat me with benevolence, and hurt me not! And when Meymooneh heard these words of Dahnash, her heart was moved with tenderness towards him, and she said to him, Thou hast conjured me by a mighty oath; but I will not liberate thee until thou hast informed me whence thou art now come. — O mistress, he replied, know that I come from the further extremity of the country of China, and from among the islands, and I will acquaint thee with a wonder that I have beheld this night; and if thou find my words to be true, do thou suffer me to go my way, and write me a document in thine own hand declaring that I am thine emancipated slave, so that no one of the bands of the Jinn, either of the upper who fly or of the lower or those who dive,²⁸ may oppose me. Meymooneh said to him, And what hast thou seen this night, O Dahnash? Acquaint me, and tell me no falsehood, desiring by thy lie to escape from my hand; for I swear by the inscription engraved upon the stone of the seal of Suleymán the son of Dáood (on both of whom be peace!), that, if thy words be not true, I will pluck out thy feathers with my hand, and tear thy skin, and break thy bones. — Then the 'Efreet Dahnash the son of Shemhoorish²⁹ the Flyer

said to her, If my words be not true, do with me what thou wilt, O my mistress. And he proceeded thus.

I came forth this night from the Interior Islands in the region of China,³⁰ which are the dominions of the King El-Ghayoor,³¹ the monarch of the Islands and the Seas, and the Seven Palaces, and have seen a daughter of that King, than whom God hath created none in her age more beautiful. I know not how to describe her to thee; for my tongue would fail to do so; but I will mention to thee some of her characteristics as nearly as I can. — As to her hair, it is like the nights of emigration and separation; and as to her face, it is like the days of union. Well hath the poet said in describing her, —

She spread forth three locks of her hair one night, and exhibited four nights together;
And she turned up her face towards the moon of heaven,
and shewed me two moons in the same instant.

She hath a nose like the edge of the polished sword, and cheeks like deep-red wine, or like anemones; her lips resemble coral and carnelion, and the moisture of her mouth is more delicious than the best wine, and would quench the fire of the inflamed; her tongue is put in motion by ample intelligence and a ready reply; she hath a bosom that is a temptation to him who beholdeth it — extolled be the perfection of Him who created and finished it! — by the side of which are two smooth and round arms; and, as the poet hath said, —

She hath hips, connected with a slender waist, which tyrannize both over me and her:

They confound me when I think upon them, and weigh her down when she would rise.

Her other charms, the describer cannot reckon; but all that I have mentioned, two delicate feet, the work of the protecting and recompensing Creator, support; and I wondered how they could sustain what was above them.³² Other particulars I omit; for language would fail to describe them, and no sign would convey a just idea of them.

The father of this damsel (continued Dahnash) is a mighty King, an impetuous horseman, who crosseth the seas of the surrounding regions by night and day, dreading not death, nor fearing the escape of his foe, for he is a despotic tyrant, and an oppressive conqueror; he is lord of numerous armies and regions and islands and cities and habitations. His name is the King El-Ghayoor, and he is monarch of the Islands and the Seas and the Seven Palaces. He loved this his daughter, whom I have described unto thee, with exceeding love, so that he collected the treasures of all the other Kings, and with them built for her seven palaces,³³ each of a particular kind. The first palace is of crystal; the second of marble; the third, of the iron of China; the fourth, of onyx and other precious stones; the fifth, of silver; the sixth, of gold; and the seventh, of jewels. He filled the seven palaces with varieties of magnificent furniture, and vessels of gold and silver, and utensils of every kind that Kings could require, and

commanded his daughter to reside in each palace for a certain period of the year, and then to remove to another of them. Her name is the Queen Budoor.³⁴ When her beauty became celebrated, and her fame spread throughout the surrounding countries, all the Kings sent to her father to request her of him in marriage; and he mentioned the subject of marriage to her; but she disliked it, and said to her father, O my father, I have no wish at all to marry; for I am a princess, and a queen, ruling over men, and I desire not a man to rule over me. Yet the more she shewed reluctance to marry, so much the more did her suitors increase in eagerness to possess her. All the Kings of the Interior Islands of China sent presents and rarities to her father with letters requesting her as a wife, and he repeated the proposals to her many times; but she opposed his wish, and was angry with him, and said to him, If thou mention the subject of marriage to me again, I will take a sword, and put its hilt upon the floor and its point to my bosom, and lean upon it until it protrude from my back, and thus kill myself. So when her father heard these words from her, the light became darkness before his face, and his heart was tortured excessively on her account; for he feared that she would kill herself. He was perplexed respecting both her and the Kings who sought her in marriage from him, and said to her, If thou art determined not to marry, abstain from going out and coming in. He then conveyed her into an apartment, and there confined her, commissioning ten old women,

kahramánehs,³⁵ to guard her, and forbidding her to behold the seven palaces; after which, he made it appear that he was incensed against her, and sent letters to all the Kings, informing them that she was afflicted with insanity, and that she had been confined for a year.

The 'Efreet Dahnash, having related these facts to the 'Efreeteh, said, I go to her, O my mistress, every night, and gaze at her, and enjoy for a long time the sight of her face, and kiss her between her eyes while she lieth asleep; but from my love for her I do her no injury; for her loveliness is surpassing: every one who seeth her is jealous of her with respect to his own self. I conjure thee, O my mistress, that thou come with me and behold her beauty and loveliness, and justness of form and proportion; and afterwards, if thou desire to chastise me or to enslave me, do it; for it is thine to command, and thine to forbid. — Then the 'Efreet Dahnash hung down his head towards the earth, and lowered his wings. But the 'Efreeteh Meymooneh, after laughing at his words, and spitting in his face, said to him, What is this damsel of whom thou speakest? She is of no more value than a fragment of base pottery! What wouldst thou say if thou sawest my beloved? By Allah, I thought thou hadst some wonderful tale, or extraordinary story, O accursed! I have seen a man this night, such that if thou beheldest him even in a dream, thou wouldst be paralyzed with astonishment at him. — And what, said Dahnash, is the story of this young man? — She answered,

Know, O Dahnash, that this young man hath experienced the like of that which hath happened to thy beloved, whom thou hast mentioned.³⁶ His father commanded him many times to marry; but he refused; and his father, when he had thus oppressed him, was incensed against him, and imprisoned him in the tower in which I reside; and as I came forth this night, I beheld him. O my mistress, replied Dahnash, shew me this young man, that I may see whether he be more beautiful than my beloved, the Queen Budoor, or not; for I do not imagine that there existeth in this age the like of my beloved. — Thou liest, rejoined the 'Efreeteh, O accursed! O most unlucky of Márids, and most contemptible of devils! for I am certain that there existeth not the equal of my beloved in these countries. Art thou mad, then, that thou comparest thy beloved unto mine? — I conjure thee by Allah, O my mistress, resumed Dahnash, that thou come with me to see my beloved, and I will return with thee and behold thine. — It must be so, O accursed, said Meymooneh; for thou art a knavish devil; but I will not accompany thee, nor shalt thou go with me, except on the condition of a bet: if thy beloved, whom thou holdest to be superior, prove more beautiful than mine, whom I regard as superior, the bet shall be thine and against me; but if my beloved prove to be the more beautiful, the bet shall be mine and against thee. The 'Efreet Dahnash replied, O my mistress, I consent to this condition willingly: come then with me to the islands. But Meymooneh said,

The place of my beloved is nearer than that of thine: here it is beneath us: so descend with me to see my beloved; and after that, we will repair to thine. And Dahnash replied, I hear and obey.

They then descended, and alighted within the precincts of the saloon in the tower, and Meymooneh, having stationed Dahnash by the side of the couch, put forth her hand, and raised the sheet from the face of Kamar-ez-Zemán, the son of the King Sháh-Zemán; whereupon his face beamed and shone, and glistened and glittered. Meymooneh beheld him, and then, turning her eyes immediately towards Dahnash, said to him, Look, O accursed, and be not the basest of fools: for I am a maiden, and am fascinated by him. So Dahnash looked towards him, and remained a while contemplating him; after which, he shook his head, and said to Meymooneh, By Allah, O my mistress, thou art excused; but it remaineth to be shewn that the female is different from the male: yet, by Allah, this thy beloved is, of all men, he who beareth the nearest resemblance to my beloved, in beauty and loveliness and elegance and all perfection: both of them have been formed alike in the mould of beauty. But when Meymooneh heard these words of Dahnash, the light became darkness before her eyes, and she struck him with her wing upon his head with such force that he almost experienced his predestined end from the violence of the blow; and she said to him, I swear by the brightness of his glorious aspect that thou shalt go, O accursed, this instant, and

lift up thy beloved, and bring her quickly unto this place, that we may put them together, and see them both while they lie asleep side by side: then it will be manifest unto us which of them is the more beautiful. If thou do not what I have commanded thee forthwith, O accursed, I will burn thee with my fire,³⁷ and dart at thee my destructive sparks, and scatter thee, torn in pieces, over the deserts, making thee an example to the stationary and the night-traveller. — So Dahnash replied, O my mistress, thy command shall be obeyed; but I know that my beloved is more beautiful, and sweeter.

Then the 'Efreet Dahnash flew away immediately, and Meymooneh flew with him to guard him; and after they had been absent an hour, they returned conveying the damsel, who was clad in a shirt of delicate Venetian stuff, with two borders of gold embroidered in the most admirable manner, presenting the following verses worked upon the extremity of each sleeve: —

Three things have prevented her from paying us a visit,
through fear of the spy and the angry envier;

The light of her forehead, and the sound of her ornaments,
and the constant scent of ambergris inherent in her.

Suppose she hide her forehead with the end of her sleeve, and
pull off her jewels; how can she divest her of her
odour? ³⁸

The 'Efreet and 'Efreeteh descended with this damsel, and, having extended her by the side of the young man, uncovered the faces of both, and they bore the strongest resemblance to each other,

as though they were twins, or an only brother and sister: they were a temptation to the abstinent. Dahnash and Meymooneh began to gaze upon them, and the former said, Verily my beloved is the more beautiful. — Nay, replied Meymooneh, my beloved is the more beautiful. Woe to thee, O Dahnash! Art thou blind? Dost thou not behold his beauty and loveliness, and justness of stature and form? But hear what I say of my beloved, and if thou be a true lover of her with whom thou art enamoured, say of her as I shall say of my beloved. — She then kissed Kamar-ez-Zemán several times, and recited an ode in his praise. And when Dahnash heard it, he was extremely delighted, and full of admiration; but he said, Thou hast recited these tender verses on thy beloved with thy mind engrossed by him: I will now endeavour to recite some, the best that I can think of. So he approached his beloved, Budoor, and, having kissed her between the eyes, looked towards the 'Efreeteh Meymooneh, and towards his beloved, and recited an ode; but with a wandering mind. And when he had finished, the 'Efreeteh said, Thou hast done well, O Dahnash: but which of these two is the more beautiful? He answered, My beloved, Budoor, is more beautiful than thine. — Thou liest, O accursed! she replied; for my beloved is more beautiful than thine.

Thus they continued contradicting each other, until Meymooneh cried out at Dahnash, and would have laid violent hands upon him; but he abased himself before her, and, softening his speech, said

to her, Let not the truth be grievous unto thee: annul thy assertion and mine; for we each pronounce in favour of our beloved: let each of us, therefore, reject both the opinions, and let us seek one to judge between us with equity, and by his sentence we will abide. Meymooneh replied, So shall it be. She then struck the floor with her foot, and there arose from it an 'Efreet, blind of one eye, and with a diseased skin; his eyes were slit upwards in his face; upon his head were seven horns, and he had four locks of hair hanging down to the ground; his hands were like those of the Kutrub,³⁹ with claws like the claws of the lion; and his feet were like the elephant's, with hoofs like those of the ass. As soon as this 'Efreet arose, and beheld Meymooneh, he kissed the ground before her, and, placing his hands together behind his back, said to her, What dost thou require, O my mistress, O daughter of the King? She answered, O Kashkash, I desire that thou judge between me and this accursed Dahnash. She then acquainted him with the case from first to last; and upon this, the 'Efreet Kashkash looked upon the face of the young man, and upon that of the damsel and beheld them embracing each other as they lay asleep, the arm of each being under the neck of the other, resembling each other in beauty and loveliness, and equal in charms. The Márid Kashkash gazed, and wondered at their beauty, and, after he had long kept his eyes upon them, looked towards Meymooneh and Dahnash, and recited some amatory verses, and then added,

By Allah, neither of them is more or less beautiful than the other; but they bear the strongest resemblance to each other in beauty and loveliness, and elegance and perfection; and they are not to be pronounced different from each other in these respects because they are of different sexes. I have to propose, however, another mode of determining the question; and it is this: that we wake each of them without the knowledge of the other; and the one who shall be most inflamed with love for the other shall be confessed to be the inferior in beauty and loveliness. — Excellent, said Mey-mooneh, is this advice that thou hast given, and I approve of it. — And I also, said Dahnash, approve of it.

Upon this, therefore, Dahnash transformed himself into a flea, and bit Kamar-ez-Zemán upon his neck, in a soft place: so Kamar-ez-Zemán put his hand to his neck, and scratched the place of the bite, on account of the violence of the smarting that it occasioned, and, moving sideways, found something lying by him, from which proceeded a breath more fragrant than musk, with a body softer than butter. Kamar-ez-Zemán wondered at this exceedingly, and immediately raised himself. Looking at this person lying by his side, he found it to be a damsel like a precious pearl, or like a shining sun,⁴⁰ with a form like the letter Alif,⁴¹ of quinary⁴² stature, high-bosomed, and with red cheeks. And when Kamar-ez-Zemán thus beheld the lady Budoor, the daughter of the King El-Ghayoor, and observed her beauty and

loveliness as she lay asleep by his side, he saw upon her body a shirt of Venetian stuff, and upon her head a koofeeyeh of cloth of gold adorned with jewels, and on her neck a long necklace of precious gems such as none of the Kings could procure. His reason was confounded at the sight, and he said within himself, What God desireth will come to pass, and what He desireth not will not happen! He then turned her over with his hand, and attempted to rouse her; but she awoke not; for Dahnash had made her sleep heavy: so Kamar-ez-Zemán squeezed her with his hand, and shook her, saying, O my beloved, awake, and see whom I am; for I am Kamar-ez-Zemán. But she awoke not, nor moved her head. And he remained for an hour reflecting upon her case, and said within himself, If my conjecture be true, this damsel is she to whom my father desireth to marry me, and for three years I have refused to do it: but, please God, when morning cometh, I will say to my father, Marry me to her: — and I will not suffer mid-day to pass before I possess her and delight myself with her beauty and loveliness. — He then inclined towards Budoor to kiss her: whereupon Mey-moonch the Jinneeyeh trembled and was confounded: but as to the 'Efreet Dahnash, he leaped for joy. When Kamar-ez-Zemán, however, was about to kiss her upon the mouth, he feared God, and turned away his face, saying within himself, I will have patience; for perhaps my father, when he was incensed against me, and imprisoned me in this place, brought unto me this bride, and

commanded her to sleep by my side, to prove me by her, and charged her not to appear awake on my attempting to rouse her, and said to her, Whatsoever Kamar-ez-Zemán do to thee, acquaint me with it. And probably my father is standing concealed in some place to observe me, while I see him not, and he will witness all that I do with this damsel, and in the morning will reproach me, and say to me, How dost thou say, I have no need of marriage, — and kiss that damsel, and embrace her! So I will withhold myself from her, lest I be exposed before my father. I will not touch this damsel from the present moment, nor look towards her; but will only take from her something that may be a token in my keeping and a memorial of her, that there may be a sign between me and her. — Then Kamar-ez-Zemán raised the hand of the damsel, and took her ring from her little finger. It was worth a large sum of money; for its stone was a precious jewel; and around it were engraved these verses: —

Think not that I have forgotten your promises, notwithstanding the length of your alienation.

O my lord, be generous and propitious towards me! Perhaps I may kiss your mouth and your cheeks.

By Allah, I will never relinquish you, though you should transgress the bounds of love.

So Kamar-ez-Zemán took off this ring from the little finger of the Queen Budoor, and, having put it on his own little finger, turned his back towards her, and slept.

The Jinneeyeh Meymooneh, when she saw this, rejoiced, and said to Dahnash and Kashkash, Have ye seen my beloved, Kamar-ez-Zemán, how he hath abstained from this damsel? This is the result of the perfection of his excellencies. Consider how he beheld this damsel and her beauty and loveliness, and yet embraced her not, nor passed his hand over her; but turned his back to her, and slept. — They answered her, We have witnessed his perfect conduct.

Meymooneh then transformed herself into a flea, and, entering beneath the clothes of Budoor, the beloved of Dahnash, bit her; whereupon she opened her eyes, and sat up, and beheld a young man sleeping by her side, and snoring in his sleep, with cheeks like anemones, and eyes that put to shame the beautiful Hooreeyehs, and a mouth like the seal of Suleymán.⁴³ When she beheld him, distraction and ecstasy and desire overcame her, and she said within herself, O my disgrace! This young man is a stranger: I know him not; and wherefore is he lying by my side in the same bed? — Then looking at him again, and contemplating his elegance and his amorous aspect, and his beauty and loveliness, she said, By Allah, he is a youth comely as the moon, and my heart is almost rent by ecstasy of love for him, and by the violence of passion excited by his beauty and loveliness! But how am I disgraced by his means! By Allah, if I had known that this handsome youth was the person who demanded me in marriage of my father, I had not rejected him, but had married him, and

delighted myself with his loveliness. — Then the Queen Budoor immediately looked in the face of Kamar-ez-Zemán, and said to him, O my lord, and beloved of my heart, and light of mine eye, awake from thy sleep. And she shook him with her hand. But Meymooneh the Jinneeyeh immersed him in sleep, and pressed down his head with her wing: so he awoke not. The Queen Budoor shook him again with her hand, and said to him, By my life I conjure thee to comply with my desire and awake from thy sleep! Arise, O my master, and recline upon the cushion, and sleep not! — But Kamar-ez-Zemán returned her no reply, nor addressed her with a word; still snoring in his sleep. So the Queen Budoor said, Wherefore art thou so proud, with thy beauty and loveliness and elegance and amorous aspect? As thou art comely, so am I also. Why then dost thou act thus? Have they instructed thee to manifest aversion towards me, or hath my father, that ill-omened old man, forbidden thee to speak to me this night? — Kamar-ez-Zemán then opened his eyes; whereupon her love for him increased. God instilled into her heart a passion for him, and she cast at him a glance which occasioned her a thousand sighs; her heart throbbed, and she said to Kamar-ez-Zemán, O my master, speak to me! O my beloved, converse with me! O object of my passion, return me a reply, and tell me what is thy name; for thou hast captivated my reason! — But all this while, Kamar-ez-Zemán remained immersed in sleep, and replied not a

word. And the Queen Budoor sighed, and said, Wherefore art thou so self-satisfied? Then she shook him again, and turned over his hand, and seeing her ring upon his little finger, she uttered a cry of astonishment, and said with an amorous manner, Alas! Alas! By Allah, thou art my beloved, and thou lovest me; but thou seemest to affect an aversion towards me, though thou camest to me while I was asleep, and I know not what thou hast done unto me; yet I will not pull off my ring from thy little finger. — And she searched for something to take from him, and, taking off his ring from his finger, put it on hers, instead of her own ring; after which she kissed his mouth and his hands, and placed one of her hands beneath his neck, and the other under his arm, and fell asleep again by his side.

When Meymooneh beheld this, she rejoiced exceedingly, and said to Dahnash, Hast thou seen, O accursed, how thy beloved hath acted in the distraction of her passion for my beloved, and how he hath acted in his pride and dissimulation? There is no doubt, then, that my beloved is more beautiful than thine: but I pardon thee. — She then wrote for him a paper of manumission, and, looking towards Kashkash, said to him, Do thou insinuate thyself with him beneath his beloved, and assist him to convey her back to her place; for the night is gone, and the opportunity for the accomplishment of my intention is past. So Dahnash and Kashkash advanced towards the Queen Budoor, and insinuated themselves beneath her,

and, having flown away with her and conveyed her back to her place, restored her to her bed, while Meymooneh remained alone, gazing at Kamar-ez-Zemán as he lay asleep, until but little of the night remained, when she went her way.

Now when daybreak came, Kamar-ez-Zemán awoke from his sleep, and looked to the right and left; but found not the damsel with him. So he said within himself, What meaneth this affair? It seemeth that my father would excite in me a desire to marry the damsel who was with me, and, having done this, hath taken her away secretly, that my desire for her may increase. — He then called out to the eunuch who was sleeping at the door, and said to him, Wo to thee, O accursed! Rise! — The eunuch, therefore, rose, his reason wandering from sleep, and brought to him the basin and ewer. And Kamar-ez-Zemán rose, and performed the ablution, recited the morning-prayers, and sat repeating the praises of God.⁴⁴ Then looking towards the eunuch, he saw him standing in attendance before him, and he said to him, Wo to thee, O Sawáb! Who hath come hither, and taken away the damsel from my side while I was asleep? — The eunuch said, O my master, what damsel? — The damsel who was sleeping with me this night, answered Kamar-ez-Zemán. And the eunuch was disturbed at his words, and replied, There was no damsel with thee, nor any one else: and how could a damsel come in when I was sleeping behind the door and it was locked? By Allah, O my master, neither male

nor female came in to thee. — But Kamar-ez-Zemán exclaimed, Thou liest, O ill-omened slave! Art thou also of sufficient rank to presume to deceive me, and wilt thou not acquaint me whither hath gone the damsel who was sleeping with me this night, nor inform me who took her away from me? — The eunuch, agitated by what he said, answered, By Allah, O my master, I have neither seen a young woman nor a young man. And Kamar-ez-Zemán was enraged at the words of the eunuch, and said to him, They have taught thee deceit, O accursed! Come hither then to me.

So the eunuch approached him, and Kamar-ez-Zemán took him by the collar, and threw him down upon the floor, and then, kneeling upon him, kicked him and squeezed his throat until he became insensible; after which, he tied him to the well-rope, and lowered him into the well till he reached the water, and let him down into it; and it was in the cold season of a severe winter. He plunged the eunuch in the water, and then drew him up, and let him down again; and thus he continued to do. The eunuch all the while cried for help, and shrieked and called; but Kamar-ez-Zemán replied, By Allah, O accursed, I will not draw thee out from this well until thou acquaint me with the story of that damsel and tell me who took her away while I slept. So the eunuch said, Deliver me from the well, O my master, and I will acquaint thee with the truth. Kamar-ez-Zemán, therefore, drew him up from the well, and took him out, stupified with what he had suffered from

the dipping and plunging and cold and beating and torture. He trembled like the reed in the tempestuous wind, his teeth were locked together, and his clothes were dripping. And when he found himself upon the floor, he said, Suffer me, O my master, to go and take off my clothes, and wring them, and spread them in the sun, and put on others: then I will return to thee quickly, and acquaint thee with the affair of that damsel, and relate to thee her story. — By Allah, O ill-omened slave, replied Kamar-ez-Zemán, if thou hadst not experienced the pains of death, thou hadst not confessed the truth! Go out then to do what thou desirest, and return to me quickly and relate to me the story of the damsel.

The eunuch, upon this, went forth, scarcely believing in his escape, and ran without stopping until he went in to the King Sháh-Zemán, the father of Kamar-ez-Zemán, when he found the Wezeer by his side, and they were conversing on the affair of Kamar-ez-Zemán. He heard the King say to the Wezeer, Verily I have not slept this last night from the trouble of my heart respecting Kamar-ez-Zemán, and I fear that some evil will befall him from his confinement in that ancient tower: it was not at all fit to imprison him. But the Wezeer replied, Fear not for him: By Allah, no harm will happen unto him. Leave him imprisoned for a month, that his temper may become softened. — And while they were thus talking, the eunuch came in to them, in the condition above described, and said to the King, O our lord

the Sultán, insanity hath befallen thy son, and thus hath he done unto me; and he said to me, A damsel passed this night with me, and went away secretly: acquaint me, therefore, with her history. — But I know not the affair of this damsel. — And when the Sultán Sháh-Zemán heard these words respecting his son Kamar-ez-Zemán, he cried out, saying, O my son! — and was violently enraged against the Wezeer who had been the cause of these events, and said to him, Arise, and ascertain for me the state of my son.

The Wezeer, therefore, went, treading upon the skirts of his dress through his fear of the King, and proceeded with the eunuch to the tower. The sun had risen, and the Wezeer went in to Kamar-ez-Zemán, and found him sitting upon the couch, reciting the Ku-rán; and he saluted him, and, seating himself by his side, said to him, O my master, this ill-omened slave hath brought us information that hath troubled and agitated us, and the King was incensed at it. So Kamar-ez-Zemán said, O Wezeer, and what hath he told you concerning me to trouble my father? In truth he hath troubled none but me. — The Wezeer answered, He came to us in a miserable plight, and told us a thing — God forbid that it should be true of thee! — he uttered a lie respecting thee such as is not proper to be mentioned. Allah preserveth thy youth,⁴⁵ and thy sound reason and thine eloquent tongue, and far be it from thee that anything base should proceed from thee! — Kamar-ez-Zemán, therefore, said to him, O Wezeer, and

what hath this ill-omened slave said? — He informed us, answered the Wezeer, that thou hadst become mad, and hadst said to him, There was a damsel with me last night. — Didst thou then say to the eunuch these words? — And when Kamar-ez-Zemán heard this, he was violently enraged, and said to the Wezeer, It is evident to me that ye taught the eunuch to act as he did, and forbade him to acquaint me with the affair of the damsel who was sleeping with me this last night: but thou, O Wezeer, art more sensible than the eunuch; tell me therefore immediately whither is gone the beautiful damsel who was sleeping in my bosom last night; for ye are they who sent her to me and commanded her to pass the night in my bosom; and I slept with her until the morning, when I awoke and found her not. Where, therefore, is she now? — O my master Kamar-ez-Zemán, replied the Wezeer, may the name of Allah encompass thee! ⁴⁰ By Allah, we sent not any one to thee this last night, and thou sleepest alone, with the door locked upon thee, and the eunuch sleeping behind it; and neither damsel nor any one else came to thee. Return then to thy reason, O my master, and no longer trouble thy heart. — But Kamar-ez-Zemán, enraged at his words, said to him, O Wezeer, that damsel is my beloved, and she is the beautiful creature with the black eyes and the red cheeks whom I embraced last night. And the Wezeer wondered at his words, and asked him, Didst thou see that damsel this night with thine eye and awake, or in sleep?

O ill-omened old man, said Kamar-ez-Zemán, dost thou imagine that I saw her with my ear? Nay, I saw her with my eyes, and awake, and turned her over with my hand, and remained awake by her half of the entire night, enjoying the contemplation of her beauty and loveliness, and elegance and amorous aspect: but ye charged her that she should not speak to me; so she pretended to be asleep, and I slept by her side until the morning, when I awoke from my sleep, and found her not. — The Wezeer replied, O my master Kamar-ez-Zemán, perhaps thou sawest this in thy sleep, and it is the result of confused dreams or vain fancies occasioned by eating a mixture of different kinds of food, or an idea inspired by the wicked devils. — O ill-omened old man, exclaimed Kamar-ez-Zemán, wherefore dost thou too make a jest of me, and tell me that perhaps this is the result of confused dreams, when the eunuch hath confessed to me that the damsel was here, and said to me, I will immediately return to thee and relate to thee her story?

He then instantly arose, and, drawing near to the Wezeer, grasped his beard in his hand. It was a long beard, and Kamar-ez-Zemán took it and twisted it round his hand, and pulled him by it so that he threw him down from the couch upon the floor; and the Wezeer felt as if his soul had departed, from the violence with which his beard was pulled. Kamar-ez-Zemán then continued kicking the Wezeer with his feet, and beating him upon the back of his neck with his hands, until he had almost

put an end to him. So the Wezeer said within himself, If the slave, the eunuch, saved himself from this mad youth by his lie, it is more fit that I also should save myself by a lie; else he will destroy me: therefore now will I lie, and save my life from him; for he is mad: of his madness there is no doubt. Accordingly, he looked towards Kamar-ez-Zemán, and said to him, O my master, be not angry with me; for thy father charged me to conceal from thee the affair of this damsel; but now I am weak and wearied by the beating; for I am become an old man, and have not strength to endure blows: grant me then a short delay, that I may relate to thee the story of the damsel. — Upon this, therefore, he ceased from beating him, and said to him, Why wouldst thou not acquaint me with her history until after beating and disgrace? Arise now, O ill-omened old man, and tell me her story. — The Wezeer then said to him, Dost thou ask respecting the damsel with the beautiful face and consummate form? — Yes, said Kamar-ez-Zemán: inform me, O Wezeer, who brought her to me and put her to sleep with me, and where she is now, that I may myself go to her. And if my father, the King Sháh-Zemán, hath done thus unto me to prove me by that beautiful damsel, with the view of my marrying her, I consent to do so. He did all this to me, and inflamed my heart with love for that damsel, and afterwards separated her from me, only because of my refusal to marry. But now I consent to marry. I say again, I consent to marry. So acquaint my father with

this, O Wezeer, and advise him to marry me to that damsel; for I desire none but her, and my heart hath loved none other. Arise then, and hasten to my father, and advise him to be quick in marrying me: then return to me soon — immediately.

The Wezeer believed not in his escape from Kamar-ez-Zemán until he had gone forth from the tower; and he ran on until he came into the presence of the King Sháh-Zemán; when the King said to him, O Wezeer, wherefore do I behold thee in a state of confusion, and who hath by his wickedness injured thee, so that thou hast come in terror? He answered, I have brought thee news.⁴⁷ — And what is it? asked the King. — Know, answered the Wezeer, that madness hath befallen thy son Kamar-ez-Zemán. — And when the King heard these words, the light became darkness before his face, and he said, O Wezeer, explain to me the nature of the madness of my son. The Wezeer replied, I hear and obey: and he acquainted him with that which his son had done: whereupon the King said to him, Be informed, O Wezeer, that I will grant thee, in return for the news which thou hast brought me of the madness of my son, the striking off of thy head, and the cessation of my favour to thee, O most ill-omened of Wezeers, and basest of Emeers! For I know that thou hast been the cause of the madness of my son by the wicked advice which thou gavest me first and last. By Allah, if any mischief or madness have befallen my son, I will nail thee upon the kubbeh,⁴⁸ and make thee to taste affliction.

The King then rose upon his feet, and, taking the Wezeer with him, entered the tower in which was Kamar-ez-Zemán; and when they came to him, he stood up to his father, descending quickly from the couch upon which he was sitting; and having kissed his father's hands, drew backwards, and hung down his head towards the ground, and stood before his father with his hands joined behind his back. Thus he remained a while; after which, he raised his head towards his father, and, with tears flowing from his eyes down his cheeks, recited the words of the poet: —

If I have been guilty of a fault against you, and committed
a deed of a shameful nature,
I repent of my offence, and your clemency will extend to the
evil-doer who craveth forgiveness.

And upon this, the King arose, and embraced his son Kamar-ez-Zemán, kissing him between the eyes, and seated him by his side upon the couch. Then looking towards the Wezeer with the eye of anger, he said to him, O dog of Wezeers, wherefore dost thou say of my son such and such things, and terrify my heart on his account? And he turned towards his son, and said to him, O my son, what is the name of this day? — O my father, he answered, to-day is Saturday, and to-morrow is Sunday, and next after it is Monday, then Tuesday, then Wednesday, then Thursday, and then Friday. And the King said to him, O my son, O Kamar-ez-Zemán, praise be to God for thy safety! What is the name of this month, in

Arabic? — Its name, he answered, is Zu-l-Kaadeh, and it is followed by Zu-l-Hejjeh, and Moharram, and Safar, and Rabeea el-Ōwwal, and Rabeea eth-Thánee, and Jumáda-l-Oolà, and Jumada-th-Thániyeh, and Rejeb, and Shaabán, and Ramadán, and Showwál.⁴⁹ So the King rejoiced at this answer exceedingly, and spat in the face of the Wezeer, and said to him, O wicked old man, how dost thou assert that my son Kamar-ez-Zemán hath become insane, when the case is that none hath become insane but thyself? The Wezeer shook his head, and was about to speak; but it occurred to his mind that he should rather wait a little, to see what would happen.

The King then said to his son, O my son, what were those words that thou spakest to the eunuch and the Wezeer, when thou saidst to them, I was sleeping with a beautiful damsel this last night? And what is the affair of this damsel whom thou hast mentioned? — And Kamar-ez-Zemán laughed at the words of his father, and answered him, O my father, know that I have not strength to endure jesting; therefore add not to me another word of it; for my temper is straitened by that which ye have done unto me. Know, O my father, that I consent to marriage; but on the condition that thou marry me to that damsel who was sleeping with me this last night; for I am certain that it was thou who sentest her to me and causedst me to be enamoured of her, and that thou sentest to her before the morning, and tookest her away from me. — At this the King exclaimed, The name of

Allah encompass thee, O my son! Allah preserve thy reason from derangement! What is this damsel of whom thou assertest that I sent her to thee this last night and then sent to take her away from thee before the morning? By Allah, O my son, I have no knowledge of this affair. I conjure thee, then, to inform me: is not this a confused dream, or a fancy resulting from food? For thou passedst this last night with a heart troubled on the subject of marriage, and inspired with fancies by the mention of that subject. Malediction upon marriage and its hour, and upon him who advised me on that matter! There is no doubt but that thy temperament is disturbed on that account, so that thou hast dreamt that a beautiful damsel was embracing thee, and thou believest in thine own mind that thou sawest this awake, when all this, O my son, was a confused dream. — But Kamar-ez-Zemán replied, Abstain from these words, and swear to me by Allah, the Creator, the Omniscient, the Destroyer of the mighty, and the Annihilator of the Kistràs,⁵⁰ that thou hast had no knowledge of the damsel or her abode. So the King said, By Allah the Great, the God of Moosà and Ibráheem, I have had no knowledge of that which thou mentionest, and probably it was a confused dream that thou sawest in sleep.

Then Kamar-ez-Zemán said, I will propose to thee a parable, to prove to thee that this happened when I was awake, by asking thee if it have ever happened that any person dreamt that he was fighting, and, after a severe contest, awoke from

his sleep and found in his hand a sword stained with blood? His father answered, No, by Allah, O my son: such a thing hath never occurred. Then, said Kamar-ez-Zemán, I will acquaint thee with that which hath happened unto me; and it was this: I seemed as though I awoke this last night from my sleep at midnight, and found a damsel sleeping by my side, whose figure and form were as mine, and I embraced her, and touched her with my hand, and took her ring, which I put on my finger, and she pulled off my ring and put it on her finger. But I regarded her with reserve, from a feeling of bashfulness towards thee; for I imagined that thou hadst sent her, and hadst concealed thyself in some place to observe my actions. So I was ashamed to kiss her upon her mouth on thy account, as it occurred to my mind that thou desiredst to tempt me by her, to excite me to marry. Afterwards I awoke from my sleep at the commencement of the dawn, and found no trace of the damsel, nor obtained any tidings of her; and what happened between me and the eunuch and the Wezeer was in consequence of this. Now how could this affair be as thou supposest, when the incident of the ring is true? Were it not for the ring I should imagine that it was a dream; but this is her ring which is upon my little finger at the present moment. See, O King, what is its value.

Kamar-ez-Zemán then handed the ring to his father, who, having taken it, and turned it round, looked towards his son, and said to him, Verily

some great and important revelation dependeth upon this ring, and that which happened to thee last night with this damsel is a mysterious affair. I know not how this visitor came in among us, and no one was the cause of all this but the Wezeer. I conjure thee, however, by Allah, O my son, that thou be patient; for probably God will dispel this affliction from thee, and send thee complete relief; as the poet hath said, —

Probably Fortune will turn its rein, and bring prosperity;
for Fortune is changeable.

My desires may be blest, and my wants performed, and
happy events may follow adverse.

O my son, he continued, I have now convinced myself that thou art not insane; but no one can clear up thy affair save God. — Kamar-ez-Zemán replied, By Allah, O my father, search after this damsel for me, and hasten her coming; else I shall die of anguish. Then, with an expression of transport, he looked towards his father, and recited these two verses: —

If your promise of an actual interview be false, grant the
lover an interview or a visit in sleep.

But how, they replied, can the phantom present itself to
the eye of a youth from whom sleep is banished?

O my father, he added,⁵¹ I have not patience to wait for her even an hour. And upon this, the King smote his hands together, and exclaimed, There is no strength nor power but in God, the High, the Great! No stratagem will avail in this

affair! — He then took the hand of his son, and led him to the palace, where Kamar-ez-Zemán laid himself upon the bed of sickness, and his father seated himself at his head, mourning and weeping for his son, and leaving him neither by night nor day.

At length the Wezeer said to the King, O King of the age, how long wilt thou remain shut up from the troops with thy son Kamar-ez-Zemán? Probably the order of the realm may be corrupted by thy estrangement from the lords of thy empire. It is incumbent on the wise, when various diseases afflict his body, to apply himself to restoratives for his bones; and it is my advice that thou remove thy son from this place to the pavilion in the palace overlooking the sea, and pass thy time in retirement there with thy son, appointing two days in every week, namely, Thursday and Monday, for the procession of state and for holding the court. So, on those two days, the emeers and wezeers, and chamberlains and lieutenants, and other lords of the empire and chief men of the state, and the impetuous warriors and the rest of the soldiers and subjects, shall come in unto thee and submit to thee their cases, and thou shalt perform their wants and judge between them, and take from them and give to them, and command and forbid; and the rest of the week thou shalt pass with thy son Kamar-ez-Zemán. Thus thou shalt continue to do until God dispel thy grief and his: and be not confident, O King, of thy safety from the vicissitudes of fortune and the calamities of time; for

the wise is always cautious. — And when the Sultán heard these words of the Wezeer, he approved his advice, and saw that it was suitable to his case: it made an impression upon him, and he feared that the order of his realm would be disturbed around him; so he arose immediately, and gave orders to remove his son from that place to the pavilion in the palace overlooking the sea. The access to it was over a causeway in the midst of the sea, the width of which was twenty cubits. Around the pavilion were windows overlooking the sea, its floor was paved with coloured marbles, and its ceiling was painted with the finest pigments of every colour and decorated with gold and ultramarine; and they spread in it for Kamar-ez-Zemán silken carpets, hung its walls with brocade, and suspended in it curtains adorned with jewels. Kamar-ez-Zemán entered it, and from the excess of his passion he became extremely restless, his heart was troubled, his complexion became pallid, and his body wasted. His father sat at his head mourning for him; and every Thursday and Monday the King gave permission to every one of the emeers and wezeers, and chamberlains and lieutenants, and other lords of the empire, and all the soldiers and subjects who desired, to come in to him in that pavilion. So they entered, and performed their several services, and remained with him until the close of the day, when they dispersed and went their way; after which, the King went in to his son Kamar-ez-Zemán in that place, and left him not night nor day; and thus he continued to do for

many days and nights. Thus did it happen unto Kamar-ez-Zemán.

Now I must relate what took place with the Queen Budoor, the daughter of the King El-Ghayoor, the lord of the Islands and the Seven Palaces. — When the Jinn had carried her back and laid her again in her bed, there remained of the night no more than three hours; and when daybreak came she awoke from her sleep, and sat up, and looked to the right and left; but saw not her beloved who had been lying in her bosom. Upon this, her heart was agitated, her reason quitted her, and she uttered a great cry. So all her female slaves and nurses and kahramánehs awoke and came in to her, and the chief of them, advancing towards her, said to her, O my mistress, what hath befallen thee? — O ill-omened old woman, said the lady Budoor, where is my beloved, the beautiful youth who was sleeping this night in my bosom? Inform me whither he hath gone. — And when the kahramáneh heard these words, the light became darkness before her face, and, fearing greatly from her power, she said, O my mistress Budoor, what mean these disgraceful words? But the lady Budoor exclaimed, Wo to thee, O ill-omened old woman! Where is my beloved, the beautiful youth with the lovely face and the black eyes and the joined eyebrows who was with me from nightfall until near daybreak? — By Allah, answered the old woman, I have seen neither a young man nor any other person, and I conjure thee by Allah, O my

mistress, that thou jest not in this unreasonable manner, lest our lives be lost; for perhaps this jest may come to the knowledge of thy father, and who will deliver us from his hand? The Queen Budoor said to her, There was a young man passing this last night with me, in countenance the most comely of men. — Heaven preserve thy reason! exclaimed the kahramáneh: there was no one passing the night with thee. And upon this, Budoor looked at her hand, and found the ring of Kamar-ez-Zemán upon her finger, and found not her own ring. So she said to the kahramáneh, Wo to thee, O deceitful! Dost thou tell a lie, and say to me, There was no one passing the night with thee, — and swear to me by Allah falsely? — By Allah, replied the kahramáneh, I have not told thee a lie, nor sworn falsely. And the lady Budoor was enraged at her; and, drawing a sword that was by her, struck the kahramáneh, and would have killed her.⁵² But the eunuch and the female slaves cried out at her, and went and acquainted her father with her state.

The King, therefore, came immediately to his daughter, the lady Budoor, and said to her, O my daughter, what is the matter with thee? — O my father, said she, where is the young man who was sleeping by my side this last night? — Her reason fled from her head, and she began to look to the right and left, and then rent her vest to its skirt. So when her father saw her do thus, he ordered the female slaves and eunuchs to seize her; and they laid hold upon her, and bound her, and put

a chain of iron upon her neck, and attached her to a window of the palace.⁵³ Now as to her father, the world became strait unto him; for he loved her, and her state was grievous to him. He therefore summoned the astrologers and sages, and those skilled in [magic] characters, and said to them, Whosoever cureth my daughter of her present disorder, I will marry him to her, and will give him half of my kingdom; and whoso faileth to cure her, I will strike off his head, and hang it over the palace-gate. And so he continued to do until he had cut off, on her account, forty heads. He sought all the sages; but all the people held back from attempting her cure, and all the sages were unable to restore her; her case perplexed the men of science, and those skilled in [magic] character.

The lady Budoor remained in the same state for three years. — Now she had a foster-brother named Marzawán, who had travelled to the most remote countries and been absent from her during all that period. He loved her with an excessive love, greater than the love of brothers; and when he came back, he went in to his mother, and inquired of her respecting his sister, the lady Budoor. So she said to him, O my son, insanity hath befallen thy sister; she hath been in this state for three years, with a chain of iron upon her neck, and the physicians have been unable to cure her. And when Marzawán heard these words, he said, I must visit her: perhaps I may discover her ailment, and be able to cure her. His mother, therefore, when she heard him say this, replied, Thou

must visit her; but wait until to-morrow, that I may devise some stratagem to forward thy purpose. She then walked to the palace of the lady Budoor, and, accosting the eunuch who was charged to keep the door, gave him a present, and said, I have a daughter who was brought up with the lady Budoor, and I have married her; and in consequence of that which happened to thy mistress, her heart became greatly concerned for her state. I therefore beg of thy goodness that my daughter may pay her a short visit, to see her, and then return by the way that she came without any person's knowing of her visit. — The eunuch replied, That will be impossible, except at night: so after the Sultán shall have come to see his daughter, and gone forth, enter thou with thy daughter.

The old woman then kissed the hand of the eunuch, and went forth to her house; and at the commencement of the next night she arose immediately, and taking her son Marzawán, clad him in a suit of women's attire, after which she placed his hand in her own, and conducted him into the palace. She advanced with him until she brought him to the eunuch, after the departure of the Sultán from his daughter, and when the eunuch saw her, he arose, and said to her, Enter; but prolong not thy stay. So when the old woman entered with her son Marzawán, he saw the lady Budoor in the state already described, and he saluted her, after his mother had taken off his women's apparel. Marzawán then took forth his books that he had brought with him, and lighted

his candle. But the lady Budoor, looking at him, recognised him, and said to him, O my brother, thou hast been travelling, and tidings of thee have been suspended. — True, he replied; but God hath restored me in safety, and I desired to travel again, and nothing prevented me from doing so except this news that I have heard respecting thee; in consequence of which my heart hath been tormented on thine account; wherefore I have come to thee in the hope that I may discover thy disorder and be able to cure thee. — But she said, O my brother, dost thou imagine it to be madness that hath befallen me? Then, making a sign to him, she recited these two verses: —

They said, Thou ravest upon him whom thou lovest. And

I replied, The sweets of life are only for the mad.

Well: I am mad: then bring me him upon whom I rave;
and if he cure my madness, do not blame me.

So Marzawán perceived that she was in love; and he said to her, Acquaint me with thy story, and with all that hath happened to thee: perhaps God may discover to me that which may bring thee deliverance. The lady Budoor therefore replied, O my brother, hear my story. It is this: — I awoke from my sleep one night, in the last third of the night, and, sitting up, beheld by my side a young man, the most beautiful of youths, such as the tongue cannot describe, like a twig of the Oriental willow, or an Indian cane. So I thought that my father had ordered him to act thus, to tempt me by him; for he had required

me to marry, when the Kings demanded me of him to wife, and I refused; and this idea prevented my rousing him. I feared that, if I embraced him, he would perhaps acquaint my father with it. And when I awoke in the morning, I found his ring in the place of my own. This is my story; and, O my brother, my heart hath been devoted to him ever since I beheld him; from the excess of my passion and desire I taste not the savour of sleep, and have no occupation but that of pouring forth floods of tears, and reciting verses, night and day. See, then, O my brother, how thou canst assist me in my affliction. — Upon this, Marzawán hung down his head towards the ground for a while, wondering, and knowing not what to do. He then raised his head, and said to her, All that hath occurred to thee is true; and verily the story of this young man hath wearied my imagination; but I will travel about through all the countries, and search for the means of thy restoration. Perhaps God will accomplish it by my hand. Have patience, therefore, and be not disquieted. — Having thus said, he bade her farewell, praying that she might be endowed with patience, and departed from her.

He returned to the house of his mother, and slept that night, and when the morning came he prepared for travelling. So he went forth, and continued journeying from city to city and from island to island, for the space of a whole month, after which he entered a city called Et-Tarf,⁵⁴ and inquired the news of the people, hoping to find

the remedy of the Queen Budoor. Whenever he had entered a city or passed by it, he had heard it said that the Queen Budoor, the daughter of the King El-Ghayoor, had been afflicted by insanity; and he ceased not to inquire the news until he arrived at the city of Et-Tarf, when he heard that Kamar-ez-Zemán, the son of the King Sháh-Zemán, was sick, and that distraction and insanity had afflicted him. When Marzawán, therefore, heard his story, he asked some of the people of that city respecting his country and capital; and they answered him, The Islands of Khálidán; and between us and them is a voyage of a whole month by sea; but by land, the journey is six months.

So Marzawán embarked in a ship bound for the Islands of Khálidán. The ship was fitted for the voyage, and the wind was favourable to her for the space of a month, when the city appeared before them; but when they had come in sight of it, and had almost gained the shore, there arose against them a tempestuous wind, which carried away the yard, and the sails fell into the sea, and the vessel was capsized with all that it contained. Every one sought his own safety; but as to Marzawán, the force of the current bore him along until it conveyed him beneath the King's pavilion, in which was Kamar-ez-Zemán. It happened, in accordance with destiny, that the emeers and wezeers had assembled in attendance upon him, and the King Sháh-Zemán was sitting with the head of his son Kamar-ez-Zemán in his lap, and a eunuch was whisking the flies from him.

Kamar-ez-Zemán for two days had neither eaten nor drunk, nor had he spoken; and the Wezeer, standing at his feet, near the window looking over the sea, raised his eyes, and beheld Marzawán about to be destroyed by the current, and at his last gasp: whereupon his heart was moved with pity for him, and, approaching the Sultán, he stretched forth his head towards him, and said, I beg thy permission that I may descend to the court of the pavilion, and open its gate, that I may save a man who is at the point of drowning in the sea, and turn his anguish into joy. Perhaps God, on that account, may deliver thy son from his present affliction. — The Sultán replied, All that hath befallen my son hath been caused by thee, and probably if thou deliver this drowning man, he will discover our affairs, and behold my son in this state, and exult over me. But I swear by Allah, that if this drowning man come up and see my son and then go forth and divulge any of our secrets, I will assuredly strike off thy head before his; for thou, O Wezeer, art the cause of all that hath befallen us, first and last. Then do as thou desirest.

The Wezeer accordingly arose, and, opening the door of the court, went down upon the causeway, and proceeded twenty steps until he came to the sea, when he beheld Marzawán at the point of death. He therefore stretched forth his hand to him, and seized him by the hair of his head, and drew him up; and Marzawán came forth from the sea in a state of insensibility, with his stomach

filled with water, and his eyes protruding. The Wezeer waited until his spirit returned to him, and then took off from him his clothes, and clad him with others, putting on his head one of the turbans of his young men; after which he said to him, Know that I have been the means of thy deliverance from drowning, and be not thou the means of my death and of thine own. — How so? said Marzawán. The Wezeer answered, Because thou wilt now come up and pass among emeers and wezeers, all of them silent, speaking not, on account of Kamar-ez-Zemán, the son of the Sultán. And when Marzawán heard the mention of Kamar-ez-Zemán, he knew him, having heard his story in the countries whence he had come; but he said, Who is Kamar-ez-Zemán? The Wezeer answered, He is the son of the Sultán Sháh-Zemán, and is sick, laid upon his bed, without rest, knowing not night from day. He hath almost parted with life, from the wasting of his body, and become numbered among the dead; he passeth the day in burning, and the night in torment, and we have despaired of his life, and made sure of his dissolution. Beware of looking at him, or at any place but that whereon thou puttest thy foot; else thy life and mine will be sacrificed. — Marzawán then said, I conjure thee by Allah to inform me respecting this youth whom thou hast described to me, and to tell me what is the cause of this state in which he is. So the Wezeer replied, I know no cause of it, save that his father, three years ago, required him to marry,

and he refused; and he awoke in the morning and asserted that he had been sleeping and saw by his side a damsel of surpassing beauty, such as confounded the reason and baffled description, and he told us that he had taken off her ring from her finger and put it on his own finger, and put his ring on her finger; and we know not the mystery of this affair. By Allah, then, O my son, come up with me into the pavilion, and look not at the King's son. After that, go thy way. For the heart of the Sultán is filled with rage against me. — So Marzawán said within himself, By Allah, this is what I sought! He then followed the Wezeer until he came to the pavilion; and the Wezeer seated himself at the feet of Kamar-ez-Zemán. But as to Marzawán he forthwith advanced until he stationed himself before Kamar-ez-Zemán, and looked at him; whereupon the Wezeer became as one dead, and, looking at Marzawán, made signs to him that he should go his way; but Marzawán feigned to take no notice. He continued gazing at Kamar-ez-Zemán, and, knowing that he was the object of his search, said, Extolled be the perfection of Him who hath made his stature like hers, and his complexion like hers, and his cheek like hers! So Kamar-ez-Zemán opened his eyes, and listened; and when Marzawán saw that he was listening to his words, he recited these verses: —

I see thee full of ecstasy and anxiety and melody, delighting
in describing the charms of beauty.
Art thou smitten by love, or struck by arrows? For this is
the habit of none but the wounded.

Give me cups of wine then to drink, and sing to me the praises of Suleymà and Er-Rabáb and Ten'om.⁵⁵

I am jealous of the garments upon her sides, when she covereth with them her delicate body;

And I envy the cups that touch her mouth, when she putteth them upon the kissing-place.

Think me not killed by a keen-edged sword; for I have been wounded with the arrows of eyes.

When we met each other I found her fingers dyed red as though stained with the juice of 'andam;⁵⁶

And she said, while she kindled a flame in my vitals, speaking as one who concealeth not love,

Have patience: this is not a dye that I have used;⁵⁷ and do not accuse me of falsehood and deceit;

But when I had seen thee lying asleep, with my hand and my arm and my wrist uncovered,

I shed tears of blood at parting, and wiped them with my hand; so my fingers were stained with the blood.

Had *I* wept before *her*, in my passion for her, I had eased my soul before repentance came;

But *she* wept before *me*: her tears drew mine; and I said, The merit belongs to the precedent.⁵⁸

Blame me not for loving her; for I swear by love that I am full of torment on her account.

I weep for one whose face beauty hath adorned, and like whom there is none among the Arabs or foreigners:

She hath Lukmán's wisdom, and Yoosuf's form, and Dáood's sweet voice, and Maryam's chastity;

While *I* have Yaakoob's grief, and Yoonus's regret, and Eiyoob's affliction, and Adam's condition.⁵⁹

Yet kill her not, though I die of my passion for her; but ask her why she held my blood as lawful to her.

When Marzawán recited these verses, the words descended upon the heart of Kamar-ez-Zemán as coolness and health, and, turning his tongue in his mouth, he made a sign to the Sultán with his

hand, as though he would say, Let this young man sit by my side. And when the Sultán conceived these words of his son Kamar-ez-Zemán, after he had been enraged against the young man, and determined to strike off his head, he rejoiced exceedingly. He arose, and seated Marzawán by the side of his son, and, accosting him with kindness, said to him, From what country art thou? He answered, From the Interior Islands, from the dominions of the King El-Ghayoor, the lord of the Islands and Seas, and of the Seven Palaces. And the King Sháh-Zemán said, Perhaps relief may come to my son Kamar-ez-Zemán through thy means. Then Marzawán addressed Kamar-ez-Zemán, and said to him in his ear, Strengthen thy heart, and be cheerful and happy; for as to her on whose account thou hast been reduced to this condition, ask not respecting her state.⁶⁰ Thou hast concealed thy affair,⁶¹ and fallen sick; but she made known her feelings, and became distracted, and is now imprisoned in a most miserable condition, with a collar of iron upon her neck. But, if it be the will of God, the restoration of you both shall be effected by my means. — And when Kamar-ez-Zemán heard these words, his soul returned to him, and he recovered his senses, and made a sign to the King his father that he should raise him in a sitting posture. So the King rejoiced excessively, and seated his son. He then dismissed all the wezeers and emeers, and Kamar-ez-Zemán sat reclining between two cushions. The King gave orders to perfume the

pavilion with saffron, and to decorate the city, and said to Marzawán, By Allah, O my son, this is an auspicious event. He treated him with the utmost favour, and called for food for him. So they placed it before him, and he ate, and Kamar-ez-Zemán ate with him. He passed the next night with him, and the King also remained with them both that night, in the excess of his joy at the restoration of his son.

On the following morning, Marzawán began to tell his story to Kamar-ez-Zemán, saying to him, Know that I am acquainted with her in whose company thou wast, and her name is the lady Budoor, the daughter of the King El-Ghayoor. He then related to him all that had happened to the lady Budoor, from beginning to end, and acquainted him with the excess of her love for him. — All that hath happened unto thee with thy father, said he, hath happened to her with her father: thou art without doubt her lover, and she is thine: so strengthen thy heart and thy resolution; for I will conduct thee unto her, and unite you both, and act with you as saith one of the poets: —

If the object of love be adverse to its sufferer, and persist
in shewing excessive aversion,
Yet will I effect the union of their persons, as though I were
the pivot of a pair of scissors.

He continued to encourage Kamar-ez-Zemán until he ate and drank and his soul returned to him and he recovered from his disorder; and he

ceased not to converse with him and cheer and amuse him, and recite to him verses, until he entered the bath, when his father gave orders again to decorate the city, in his joy at this event, and bestowed robes of honour, and gave alms, and liberated those who were confined in the prisons.

Marzawán then said to Kamar-ez-Zemán, Know that I came not from the lady Budoor but for this purpose: it was the object of my journey to deliver her from her present sufferings; and it only remaineth for us to devise some stratagem that we may go to her; for thy father cannot endure the idea of thy separation. But to-morrow do thou ask him to permit thee to go forth to hunt in the desert, and take with thee a pair of saddle-bags full of money, mount upon a swift horse, and take with thee a spare horse. I also will do the like; and say thou to thy father, I desire to amuse myself in the desert, and to hunt, and see the open country, and to pass there one night: therefore trouble not thy heart at all on my account. — And Kamar-ez-Zemán rejoiced at the words of Marzawán, and, going in to his father, asked his permission to go forth to hunt, saying as Marzawán desired him. And his father granted him permission, but said to him, Pass no more than one night away, and on the morrow be with me again; for thou knowest that life hath no pleasure unto me without thee, and that I do not believe thee to have entirely recovered from thy disorder. Then the King Sháh-Zemán recited to his son these two verses: —

If I found myself possessed of every delight, and the world
were mine with the empire of Kisràs,⁶²
It were less unto me than the wing of a gnat if mine eye
did not also behold thy form.

Having thus said, he equipped Kamar-ez-Zemán, together with Marzawán, giving orders that they should be furnished with six horses, and a dromedary to carry the money, and a camel to carry the water and food; and Kamar-ez-Zemán forbade that any one should go forth with him to attend upon him. So his father bade him farewell, and pressed him to his bosom, saying to him, I request thee, by Allah, do not be absent from me more than one night; and during that night, sleep will be forbidden unto me.

Kamar-ez-Zemán and Marzawán then went forth, and mounted two horses, having with them the dromedary bearing the money, and the camel laden with the water and the food, and, turning their faces towards the open country, proceeded the first day until evening, when they alighted and ate and drank, and fed their beasts and rested a while. After this they mounted again and journeyed on, and continued on their way for the space of three days; and on the fourth day they came to a spacious tract in which was a forest, where they alighted. Marzawán then took the camel and one of the horses, and slaughtered them, cut off their flesh, and stripped their bones, and, taking from Kamar-ez-Zemán his shirt and drawers, rent them in pieces, and daubed

them with the blood of the horse. He also took Kamar-ez-Zemán's melwatah, and tore it, and daubed it with the blood, and threw it in a spot where the road divided; after which, they ate and drank and proceeded. So Kamar-ez-Zemán asked Marzawán the reason of this which he had done; and Marzawán answered, Know that thy father, the King Sháh-Zemán, after thou hast been absent from him one night and not returned to him on the second, will mount, and follow our track until he cometh to this blood which I have spilled, when he will see thy clothes torn and bloody, and will imagine that some accident hath befallen thee from robbers who obstruct the roads, or from a wild beast of the desert; whereupon he will abandon all hope of thee, and return to the city; and by this stratagem we shall attain our desire. Kamar-ez-Zemán therefore replied, Excellently hast thou done. They continued their journey days and nights, Kamar-ez-Zemán weeping all the while, until he rejoiced at drawing near to the country which they sought, when he recited these verses:—

Wilt thou tyrannise over a lover who hath never been unmindful of thee, and be indifferent to him after thy desiring him?

May I forfeit thy consent if in love I have deceived thee, and be recompensed by abandonment if I have been false!

I have been guilty of no fault to deserve harsh conduct; or if I have offended, I come repentant.

Thine abandonment of me is a wonderful misfortune; but fortune is always giving rise to wonders.

When he had finished reciting these verses, the Islands of the King El-Ghayoor appeared before him, and Kamar-ez-Zemán rejoiced exceedingly, and thanked Marzawán for what he had done. They entered the city, and Marzawán lodged Kamar-ez-Zemán in a Khán, where they rested three days from the fatigues of the journey. After this, Marzawán conducted Kamar-ez-Zemán into the bath, and clad him in the attire of a merchant, and made for him a geomantic tablet of gold,⁶³ with a set of instruments, and an astrolabe of gold. He then said to him, Arise, O my lord; station thyself beneath the King's palace, and call out, I am the calculator, the writer, the astrologer! Where then is he who desireth to consult me? — For the King, as soon as he heareth thee, will send for thee, and introduce thee to his daughter, thy beloved; and when she beholdeth thee, the madness that she suffereth will cease; and her father, rejoicing in her safety, will marry her to thee, and divide his kingdom with thee; for he hath imposed this condition on himself.

So Kamar-ez-Zemán took the advice of Marzawán, and went forth from the Khán, wearing the dress, and having with him the set of instruments which we have described, and walked on until he stationed himself beneath the palace of the King El-Ghayoor, when he called out, I am the writer, the calculator, the astrologer! I perform the ceremonies of marriage contracts,⁶⁴ and write sure charms, and make calculations, and write the geomantic characters by which the hidden

treasures are discovered! Where then is the seeker? — And when the people of the city heard these words, as they had not for a long time seen a calculator or an astrologer, they stood around him and gazed at him, and, wondering at the beauty of his form and the elegance of his youth, they said to him, We conjure thee by Allah, O our lord, expose not thyself in this manner through thine ambition to marry the daughter of the King El-Ghayoor; but turn thine eyes towards these heads that are hung up; for their owners have all of them been killed on this account, and their ambition led them to perdition. — But Kamar-ez-Zemán regarded not their words. On the contrary, he raised his voice, and cried again, I am the writer, the calculator! I bring near the hidden treasures to the seeker! — The people still besought and forbade him; but instead of hearing their words, he again raised his voice, and cried as before. Whereupon they were all angry with him, and said to him, Thou art none other than a proud and foolish young man. Have compassion upon thy youth and tender years, and thy beauty and loveliness. — But he cried out, and said, I am the astrologer, the calculator! Is there, then, any seeker?

And while the people were attempting to dissuade him from doing thus, the King El-Ghayoor heard the crying, and the clamour of the people, and said to the Wezeer, Bring to us this astrologer. So the Wezeer descended, and took Kamar-ez-Zemán, who, when he went in unto the King,

kissed the ground before him, and recited these two verses:—

Eight glorious qualities are united in thee; — by their means
may fortune continue thy servant; —

Sure knowledge, and piety, and nobility, and munificence,
and fluency, and eloquence, and preeminence, and
conquest.

And when the King El-Ghayoor beheld him, he seated him by his side, and accosted him graciously, saying, O my son, by Allah call not thyself an astrologer, nor comply with my condition; for I have bound myself, that, whosoever visiteth my daughter and doth not cure her of that which hath befallen her, I will strike off his head; and that, whosoever cureth her, I will marry her to him. Let not then thy beauty and loveliness and justness of form deceive thee. By Allah! by Allah! if thou cure her not, I will strike off thy head! — Kamar-ez-Zemán replied, I agree to this condition. So the King El-Ghayoor desired the kádees to bear witness against him, and delivered him to the eunuch, saying to him, Conduct this person to the lady Budoor.

The eunuch, therefore, took him by the hand, and proceeded with him along the passage; but Kamar-ez-Zemán went on before him; and the eunuch began to say to him, Wo to thee! Hasten not to thine own destruction. By Allah, I never knew any astrologer but thee hasten to his own destruction! But thou knowest not the calamities that are before thee. — The eunuch then stationed Kamar-ez-Zemán behind the curtain which was

over the door; and Kamar-ez-Zemán said to him, Which of the two modes will be more agreeable to thee: my treating and curing thy mistress here, or my going in to her, and curing her within the curtain? And the eunuch wondered at his words, and answered him, If thou cure her here, it will be a greater proof of thy excellent skill. Upon this, therefore, Kamar-ez-Zemán seated himself behind the curtain, and, taking forth the inkhorn and pen, wrote upon a paper these words: —

He whom estrangement hath afflicted is to be cured by the performance of the engagement of his beloved: but misery is the lot of him who hath despaired of his life, and made sure of his dissolution; for whose sorrowful heart there is no supporter or helper, and for whose sleepless eye there is no reliever from anxiety; who passeth his day in burning, and his night in torture; whose body hath suffered continual wasting; and to whom no messenger hath come from his beloved. — He then wrote these verses: —

I write with a heart devoted to thinking of thee, and with
a wounded eyelid shedding tears of blood,
And a body clad by ardent longing and grief with the garment
of leanness, and brought into subjection.
I complain unto thee of the torment of my love, and the
utter exhaustion of my patience.
Be favourable, then, and merciful and indulgent; for my
heart is breaking through the violence of my passion.

And beneath these verses he wrote: — The restoration of the heart is effected by the union with the beloved; and God is the only physician who can

cure him whom the object of his affection hath oppressed. If you or we have been deceitful, may the deceiver be disappointed. There is nothing more charming than a lover who is faithful to an unfeeling object of affection. — Then, at the foot of his letter, he wrote thus: — From the distracted and distressed, the passionate and perplexed, whom longing and ardent desire have disquieted, the captive of transport and distraction, Kamar-ez-Zemán the son of Sháh-Zemán to the peerless one of her age, and the pre-eminent among the beautiful Hooreeyehs, the lady Budoor, the daughter of the King El-Ghayoor: — Know that I passed my night in sleeplessness, and my day in perplexity, suffering from excessive wasting and sickness, and love and desire, uttering abundant sighs, and pouring forth torrents of tears, the slave of love, the victim of passion, persecuted by desire, the companion of disease. I am that restless one whose eye never sleepeth, the slave of love whose tears are never interrupted: the fire of my heart is never extinguished; and the flame of my desire never disappeareth. — After this, he wrote upon the margin of the letter this admired verse: —

Peace from the treasures of the grace of my Lord be on her
who possesseth my soul and my heart.

And he added: —

Grant me some words of your conversation, that you may
shew me pity, or that my heart may be at rest.

From the excess of my love for you, and my transport, I
make light of that which rendereth me abject.

God guard a people whose abode was distant from me, and
whose secret I kept in every situation!
But now fortune, in its kindness hath favoured me, and
brought me to the threshold of the beloved.
I beheld Budoor in the bed by my side; and by her sun, the
moon of my fortune was brightened.

Then, having sealed the letter, he wrote these
verses in the place of the address: —

Inquire of my letter what my pen hath written, and the
characters will acquaint thee with my transport and
anguish.

My hand is writing while my tears are flowing, and my
desire complaineth of my disorder to the paper.

My tears cease not to pour upon the paper. If they
stopped,

I would cause them to be followed by my blood.

And he added this other line: —

I have sent thy ring which I took in exchange when we were
together: then send me mine.

(For he had enclosed the ring of the lady Budoor
in the letter.)

He then handed the letter to the eunuch, who took
it and went in with it to the lady Budoor; and she
received it from his hand, and found in it her ring.
And when she read it, and understood its object,
she knew that her beloved was Kamar-ez-Zemán,
and that it was he who was standing outside the
curtain; whereupon her reason fled through the
joy that she experienced. She arose immediately,
and, pressing her feet against the wall, strained
with all her might against the iron collar, and

broke it from her neck, together with the chains, and went forth, and threw herself upon Kamar-ez-Zemán kissing his mouth like a pigeon feeding its young. She embraced him in the violence of her passion, and said to him, O my master, do I see this awake or in sleep; and hath God indeed graciously granted us our reunion? She then praised God, and thanked Him, for reuniting her after her despair. And when the eunuch saw her in this state, he went running to the King El-Ghayoor, and, kissing the ground before him, said to him, O my Lord, know that this astrologer is the wisest of all the astrologers; for he cured thy daughter while he stood behind the curtain, and went not in to her. — Is this news true? said the King. — O my lord, answered the eunuch, arise and see her, how she hath broken the chains of iron and come forth to the astrologer, kissing and embracing him.

So the King El-Ghayoor arose and went in to his daughter; and when she beheld him, she arose, and covered her head. The King, rejoicing at her restoration, kissed her between her eyes; for he loved her excessively; and then graciously addressed Kamar-ez-Zemán, asking him respecting his condition, and saying, From what country art thou? Therefore Kamar-ez-Zemán acquainted him with his rank, and informed him that his father was the King Sháh-Zemán, relating to him the whole story from beginning to end, and acquainting him with all that had happened to him with the lady Budoor, and how he had taken her

ring from her finger and she had put on his ring. At this the King El-Ghayoor wondered, and said, Your story must be recorded in books, and read after you, age after age. Then immediately he summoned the kádees and witnesses, and performed the lady Budoor's contract of marriage to Kamar-ez-Zemán, and gave orders to decorate the city for seven days. A banquet was prepared, the city was decorated, and the people praised God for his having caused the lady Budoor to fall in love with a handsome young man of the sons of the Kings. The women displayed her before him, and the marriage was concluded; and on the following day the King made a feast, to which all [who desired], of the inhabitants of the Interior and Exterior Islands, were admitted, and the feast was continued during a whole month.

After this Kamar-ez-Zemán thought upon his father, and dreamt that he saw him, and that he heard him say, O my son, dost thou act thus towards me? He therefore awoke sorrowful, and acquainted his wife with the dream. So she went in with him to her father, and, having informed him of this, they begged his permission to set forth on the journey; and he gave permission to Kamar-ez-Zemán: but the lady Budoor said, O my father, I cannot endure his separation. Wherefore, he replied, Journey thou with him. He granted her permission to remain with Kamar-ez-Zemán a whole year, and desired her after that to pay him, her father, an annual visit; whereupon she kissed her father's hand, and Kamar-ez-Zemán did the

same. The King El-Ghayoor then fitted out his daughter and her husband: he prepared for them the furniture for the journey, sent forth for them the horses and dromedaries, together with a litter for his daughter, loaded for them the mules and dromedaries, and provided them with all that they required for the journey. And on the day of departure, he bade farewell to Kamar-ez-Zemán, and bestowed upon him a magnificent dress of gold stuff adorned with jewels, presenting him also with a treasure of wealth, and giving him a charge respecting his daughter Budoor. After which he went forth with them both to the limits of the Islands, where he bade farewell again to Kamar-ez-Zemán, and, going in to his daughter Budoor as she reposed in the litter, embraced her and wept. Then coming out from her, he went to her husband, and again bade him farewell, and kissed him; and having done this, he parted from them, and returned to his islands with his troops, after he had ordered Kamar-ez-Zemán and his wife to continue their journey.

So Kamar-ez-Zemán and the lady Budoor proceeded with their attendants the first day and the second and the third and the fourth, and continued for the space of a month. They then alighted in a spacious meadow, abounding with herbage; and in it they pitched their tents, and ate and drank and rested. And when the lady Budoor slept, Kamar-ez-Zemán went in and found her asleep, clad in a silken shirt of apricot-colour, and with a koofeeyeh of gold stuff adorned with jewels upon

her head; and he observed a precious stone, red like 'andam,⁶⁵ tied to the band of her trowsers, with two lines of writing, in characters not to be read, engraved upon it.⁶⁶ Kamar-ez-Zemán wondering at this, said within himself, If this precious stone were not a thing of great importance to her she would not have tied it thus upon the band of her trowsers, and so concealed it, that she might not suffer it to be away from her. What then can she do with this; and what can be the secret property that it possesseth? — He then took it and went forth with it from the tent, to look at it in the light; but as he was examining it, lo, a bird pounced upon it, and, having seized it from his hand, flew away with it, and then alighted with it upon the ground.⁶⁷

Kamar-ez-Zemán, fearing to lose the precious stone, ran after the bird; but the bird proceeded at the same rate as Kamar-ez-Zemán, who continued running after it from valley to valley and from hill to hill until night came and darkness commenced, when the bird went to roost upon a high tree, while Kamar-ez-Zemán stood beneath it, confounded, and faint with hunger and fatigue. He thought himself lost, and desired to return; but knew not the place from which he had come; and, night overtaking him, he exclaimed, There is no strength nor power but in God, the High, the Great! He then slept beneath the tree upon which the bird was roosting until the morning, when he awoke from his sleep, and found that the bird had just risen and flown from the tree. So



he walked after it; and the bird continued flying by little and little at the same rate as that at which Kamar-ez-Zemán walked; upon seeing which, he smiled, and said, Allah! it is wonderful that this bird yesterday flew at the same rate as I ran, and to-day, knowing that I am tired, and cannot run, flieth at the same rate as I walk! Verily this is wonderful! But I must follow this bird, and it will lead me either to the preservation of my life or to my death. So I will follow it whither it goeth; for at all events it will not stay but in an inhabited country. — He then continued following the bird, which passed every night upon a tree; and he followed it for the space of ten days, feeding upon the plants of the earth, and drinking of the rivers; after which he came in sight of a city, and the bird darted into this city as rapidly as a glance, and disappeared from Kamar-ez-Zemán, who knew not whither it had gone. Upon this he wondered, and exclaimed, Praise be to God who hath preserved me, so that I have arrived at this city! Then seating himself by some water, he washed his hands and feet and face, and rested a while, reflecting upon his former life of ease, and considering his present state of distance from his country and his friends, and of hunger and weariness.

Having thus rested, he entered the gate of the city, not knowing whither to go, and walked through the whole of the city. He had entered by the land-gate, and he walked on till he went forth from the sea-gate, without meeting any one of its

inhabitants. The city was on the shore of the sea; and when he had gone forth from the sea-gate, he walked on until he came to the gardens of the city; and he entered among the trees, and went and stood by the gate of one of the gardens; whereupon the gardener came forth to him and welcomed him, saying to him, Praise be to God that thou hast escaped the people of this city! Enter then this garden quickly, before any one of its inhabitants shall see thee. — So, upon this, Kamar-ez-Zemán entered the garden, with a wandering mind, and said to the gardener, What is the history of the inhabitants of this city? The gardener answered, Know that the people of this city are all of them Magians; and I conjure thee by Allah to tell me how thou camest to this place, and what was the reason of thy entering our country.⁶⁸ Kamar-ez-Zemán therefore acquainted him with all that had happened to him; and the gardener wondered at it extremely, and said to him, Know, O my son, that the countries of El-Islám⁶⁹ are distant from hence: between them and this place is a distance of four months' voyage by sea; and by land, a journey of a whole year. We have a ship that saileth every year with merchandise to the nearest of the countries of El-Islám, proceeding hence to the sea of the Ebony Islands,⁷⁰ and thence to the Islands of Khálidán, whose King is the Sultán Sháh-Zemán. — And upon this, Kamar-ez-Zemán meditated within himself a while, and knew that there was no plan more suitable for him than that of his remaining there with the gardener, and be-

coming his assistant for a fourth of the produce.⁷¹ So he said to him, Wilt thou take me as thy assistant on the condition of my receiving the fourth of the produce of this garden? And the gardener answered, I hear and obey. He then instructed him in the conducting of the water among the trees;⁷² and Kamar-ez-Zemán occupied himself in doing this, and in hoeing up the grass: the gardener clad him with a blue vest reaching to his knees; and he betook himself to watering the trees, pouring forth floods of tears and reciting verses by night and day on the subject of his beloved Budoor.

But as to his wife, the lady Budoor, she awoke from her sleep and asked for her husband, Kamar-ez-Zemán; but found him not; and feeling the knot of the band of her trowsers, she found that it was untied, and that the precious stone was lost; whereupon she said within herself, O Allah! this is wonderful! Where is my beloved? It seemeth that he hath taken the stone, and gone, and knoweth not the secret virtue that it possesseth. Whither can he have gone? Some wonderful event must have occasioned his departure; for he cannot willingly part from me for an hour. Accursed be the stone, and the hour when it brought this mischief!—She then reflected, and said within herself, If I go forth to the attendants and acquaint them with the loss of my husband, they will covet me: I must therefore have recourse to stratagem. So she put on some clothes of Kamar-ez-Zemán, and a turban like his, and, having thrown a lithám⁷³

over part of her face, put into her litter a slave-girl; after which she went forth from her tent, and called out to the young men, who immediately brought her the horse, and she mounted, giving orders to bind on the burdens. They accordingly did this, and proceeded; and she concealed her case; for she resembled Kamar-ez-Zemán, so that no one doubted her to be really him. She continued her journey, together with her attendants, days and nights, until she came in sight of a city overlooking the sea, and by it she alighted, and there she pitched her tents, for the sake of taking rest. She then asked the name of this city, and was answered, This is the City of Ebony, and its King is the King Armánoos, who hath a daughter named Hayát-en-Nufoos.⁷⁴

Now when the lady Budoor had alighted here to rest, the King Armánoos sent a messenger from his palace to learn for him the tidings of this (supposed) King who had encamped outside the city. So the messenger, on coming to the party, inquired of them, and they informed him that this was a King's son who had wandered from his way, and who was journeying to the Islands of Khálidán, to the King Sháh-Zemán. The messenger, therefore, returned to the King Armánoos, and acquainted him with the news; and as soon as the King heard it, he descended with the lords of his empire to visit the stranger. As he approached the tents, the lady Budoor advanced towards him on foot, and the King Armánoos alighted, and they saluted each other. He then took her and con-

ducted her into the city, and went up with her into his palace, where he gave orders to prepare a banquet, and to convey her to the mansion of entertainment; and there she remained three days.

After this, it happened that the lady Budoor had entered the bath, and she displayed a face shining like the full moon, so that all who beheld her were filled with admiration of her beauty, and she was clad in a vest of silk embroidered with gold, and adorned with jewels. The King Armánoos then accosted her graciously, and said to her, Know, O my son, that I am now a very old man, and in my life I have never been blest with a child, except a daughter, who resembleth thee in form and stature, and in beauty and loveliness. I am unable any longer to fulfil the duties of a King. Wilt thou, then, O my son, reside in my land, and dwell in my country? If so, I will marry thee to my daughter, and give thee my kingdom. — Upon this, the lady Budoor hung down her head, and her forehead became moistened by bashfulness. She said within herself, What can be done, seeing that I am a woman? If I disobey his command, and depart, probably he will send after me an army, and kill me; and if I obey him, probably I shall be disgraced: I have lost my beloved Kamar-ez-Zemán, and know not what is become of him; and I have no means of preserving myself, unless by assenting to his desire, and residing with him until God accomplish what must come to pass. — She then raised her head, and paid submission to the King by saying,

I hear and obey; whereupon the King rejoiced, and gave orders to proclaim throughout the Ebony Islands that rejoicings should be celebrated and the houses decorated. He assembled the chamberlains and lieutenants, and emeers and wezeers, and the other lords of his empire, and the kádees of his city, and, having abdicated the throne, appointed the lady Budoor Sultán in his stead, and clad her with the royal vestments. All the emeers presented themselves before her, complaining not of her youth; and every one of them who looked at her was astonished at her extreme beauty and loveliness.

So when the lady Budoor had been created Sultán, and the drums had been beaten to announce the joyful event, the King Armánoos prepared his daughter Hayát-en-Nufoos for her marriage; and after a few days, they introduced the lady Budoor to the lady Hayát-en-Nufoos. They resembled two full moons by the side of each other, or two suns that had risen together; and when the attendants had closed the doors upon them, and let down the curtains, after they had lighted the candles for them, and spread the bed, the lady Budoor sat with the lady Hayát-en-Nufoos, and reflecting upon her beloved Kamar-ez-Zemán, her grief became violent, and she poured forth tears, and recited some verses commencing thus:—

O ye who have quitted me, with my heart full of trouble,
your absence hath left no life in my body!

Then sitting by the side of the lady Hayát-en-Nufoos, she kissed her upon the mouth, and, aris-

ing abruptly, performed the ablution, and continued praying until the lady Hayát-en-Nufoos had fallen asleep, when she entered the bed, and turned her back to her till the morning. And when the morning arrived, the old King and his wife came in to their daughter, and asked her how she was. So she acquainted them with what had happened, and with the verses that she had heard.

But the Queen Budoor, having gone forth, seated herself on the throne, and the emeers and other lords of the empire, and all the chiefs and soldiers, went up to her, and congratulated her on her accession to the throne, kissed the ground before her, and prayed for her, while she accosted them with smiles, bestowed upon them robes of honour, and increased the fiefs of the emeers. So all the soldiers and people loved her, and prayed for the continuance of her reign, having no doubt that she was a man; and she commanded and forbade, and dispensed justice and equity, liberated the persons who were confined in the prisons, and remitted the custom-taxes. She continued sitting in the hall of judgment until night, and then, entering the chamber that was prepared for her, found the lady Hayát-en-Nufoos sitting there. She therefore seated herself by her side, and patted her on the back, caressed her, and kissed her between the eyes, and then, as before, recited some verses deploring the absence of her husband; after which, she rose upon her feet, and, having wiped away her tears, performed the ablution, and prayed, and continued praying until

sleep overcame the lady Hayát-en-Nufoos. The Queen Budoor then laid herself by her side, and so remained until the morning; when she rose, and performed the morning-prayers, seated herself upon the throne, commanded and forbade, and administered justice and equity. In the meantime, the King Armánoos went in to his daughter, and she informed him of all that had happened to her, repeating to him the verses which the Queen Budoor had recited, and said to him, O my father, I have never beheld any one more sensible or more bashful than my husband; but he only weepeth and sigheth. Her father, therefore, replied, O my daughter, have patience with him yet this third night only; and if he treat thee not with the respect that is due to thee, we shall know what course to pursue with him: I will divest him of the regal authority, and banish him from our country. — Thus he agreed with his daughter to do, and thus he resolved in his mind.

Now when the next night came, the Queen Budoor arose from the throne, and, returning to the chamber prepared for her in the palace, saw the candles lighted, and the lady Hayát-en-Nufoos sitting there; whereupon she thought of her husband, and of the events that had happened to herself and him during the last few days; and she wept, and continued groaning and again recited some verses expressive of her unhappy state. She then desired to arise to prayer; but Hayát-en-Nufoos clung to her skirts, and said to her, O my master, art thou not ashamed to act thus towards

my father who hath treated thee with so much kindness, and to regard me with this protracted indifference? And when the Queen Budoor heard this, she sat down, and replied, O my beloved, what sayest thou? — What I say, rejoined Hayát-en-Nufoos, is this; that I have beheld no one so self-satisfied as thou. Is then every one who is lovely thus selfish? But I say not this on my own account: I do so only in my fear for thee from the King Armánoos; for he hath resolved, if thou pay me not proper respect, to depose thee from the sovereignty to-morrow, and to banish thee from his country; and probably his rage may so increase that he may kill thee. I therefore am moved with compassion for thee, and have given thee good advice; and it is thine to decide how thou wilt act. — On hearing these words, the Queen Budoor hung down her head towards the ground, and was perplexed at her case, saying within herself, If I oppose his wish, I perish; and if I obey him, I am disgraced; but I am now Queen of all the Ebony Islands, and they are under my rule, and I cannot meet again with Kamar-ez-Zemán unless in this place; for there is no way by which he can return to his country but by the Ebony Islands. I will therefore commit my case unto God, who is the Best Director. — She then said to Hayát-en-Nufoos, O my beloved, my neglect of thee hath been involuntary. And she related to her all that had befallen her from beginning to end, adding, I conjure thee by Allah to conceal my case and to keep my secret until God reunite

me with my beloved Kamar-ez-Zemán, and after that we shall see what will happen. — Upon this, Hayát-en-Nufoos was filled with the utmost wonder, and, being moved with pity for her, prayed for her reunion with her beloved, and said to her, O my sister, fear not nor be alarmed; but have patience until God accomplish that which must come to pass. The bosoms of the ingenuous are the sepulchres of secrets; and thy secret I will not reveal. — Then they toyed together, and embraced each other, and slept until near the call to morning-prayers, when the mother of Hayát-en-Nufoos came in to her, and was satisfied with her report. The Queen Budoor, after performing the morning-prayers, repaired to the hall of judgment, and there, seated upon the throne, judged the people; and the King Armánoos was rejoiced at what he heard: his bosom expanded, and he gave banquets: and thus they continued for a length of time. — Such were the adventures of Kamar-ez-Zemán and the Queen Budoor.

But as to the King Sháh-Zemán, — after the departure of his son to the chase, accompanied by Marzawán, as already related, he waited until the second night; and when his son came not, his reason was perplexed, and he slept not that night. He became in a state of the utmost disquiet his excitement was excessive, and he burned with anxiety; and scarcely had the day broke when he rose. He sat expecting his son until midday; but he came not; and his heart became impressed with a dread of separation, and he burned with

fears for his son. He wept until he wetted his clothes with his tears, and then, wiping away the tears, he issued a proclamation commanding his forces to march, and urging them to undertake a long expedition. So all the troops mounted, and the Sultán went forth, with a heart tortured for his son, and full of grief. He disposed his army in six divisions, on the right and left, and before and behind, and said to them, To-morrow ye shall meet at the parting of the road. The troops, therefore, being thus divided, the horsemen set forth, and proceeded the rest of that day until the hour of darkness; and they continued on their way the whole of the night, and the next day till noon, when they arrived at a spot where the road divided into four branches; so that they knew not which way to go. But here they beheld torn clothes, and mangled flesh, and they looked at the traces of the blood, and observed every piece of the clothes. So when the King Sháh-Zemán saw this, he uttered a great cry from the bottom of his bosom, and exclaimed, O my son! He slapped his face, and plucked his beard, and rent his clothes, feeling convinced of the death of his son. His weeping and wailing were excessive, and the troops wept with him, all of them regarding as certain the destruction of Kamar-ez-Zemán: they threw dust upon their heads, and the night overtook them while they wept and wailed so that they were at the point of death. The King Sháh-Zemán then returned with his troops to his city, convinced of the death of his son, and

concluding that either a wild beast or a robber had attacked him and torn him in pieces. He issued a proclamation throughout the Islands of Khálidán that the people should wear black in token of mourning for his son Kamar-ez-Zemán, and built for himself an edifice which he named the House of Lamentations; and every Thursday and Monday he decided the affairs of his troops and people; passing the rest of the week in the House of Lamentations, mourning for his son, and bewailing him with elegies.

Meanwhile, the Queen Budoor remained monarch of the Land of Ebony, the people pointing at her with the finger, and saying, This is the son-in-law of the King Armánoos; and every night she slept with the lady Hayát-en-Nufoos, complaining of the absence of her husband Kamar-ez-Zemán, and describing to her his beauty and loveliness, desiring an interview with him were it only in her sleep.

Now Kamar-ez-Zemán continued residing in the garden, with its owner, for a length of time, weeping night and day, and sighing, and lamenting in verses the past times of enjoyment and happiness, while the gardener, to console him, told him that the ship would sail at the end of the year to the countries of the Muslims. Thus he remained until, one day, he saw the people assembling together, at which he wondered; and the gardener came in to him and said to him, O my son, cease from work this day, and water not the trees; for this day is a festival of the people, whereon they



visit one another. Therefore rest, and only keep thine eye upon the garden; for I desire to look out for the vessel for thee, since there remaineth but a short time, and to send thee to the country of the Muslims. — The gardener then went forth; and Kamar-ez-Zemán remained alone in the garden. His heart was broken, his tears flowed, and he continued weeping until he fell down in a swoon; and when he recovered, he rose, and walked about the garden reflecting upon his misfortunes and upon his protracted estrangement and separation. His reason being thus disturbed, he stumbled, and fell upon his face, and his forehead struck against the root of a tree with such violence that his blood flowed, and mingled with his tears. He, however, wiped away the blood, and dried up his tears, and, having bound his forehead with a piece of rag, arose, and continued his walk about the garden. And he turned up his eyes towards a tree upon which were two birds contending together; and one of them overcame the other, it pecked at its neck, and severed its away from its body, and, taking the head, flew head with it. The body of the bird thus killed then fell upon the ground before Kamar-ez-Zemán, and as it lay there, lo, two great birds pounced down upon it, and, one of them placing itself at its upper extremity and the other at its tail, they depressed their wings over it, and stretched forth their necks towards it, and moaned. So Kamar-ez-Zemán wept for his separation from his wife when he beheld the two birds moaning over their

companion. After this, he saw the two birds make a hollow, and bury in it the slaughtered bird; and having done so, they soared aloft into the sky; but after they had been absent a while, they returned bringing with them the bird that had committed the murder. They alighted with it upon the grave of the slaughtered bird, and there crouched upon it and killed it: they rent open its body, tore out its bowels, and poured its blood upon the grave of the slaughtered bird: then they strewed about its flesh, and tore its skin, and pulling out all that was within it, they scattered it in different places.

All this took place while Kamar-ez-Zemán looked on in wonder; and as he happened to cast a glance towards the place where the two great birds had killed the other, he observed something shining. So he approached it, and saw it to be the bird's crop; and he took it and opened it, and found in it the stone that had been the cause of his separation from his wife. As soon as he beheld it he knew it, and fell upon the ground in a fit, through his joy; and when he recovered he said within himself, This is a good sign, and an omen of my reunion with my beloved! He then examined it, drew it over his eye,⁷⁵ and tied it upon his arm, anticipating from it a happy result; after which he rose and walked about, waiting for the gardener. He continued searching for him until night; but he came not. So Kamar-ez-Zemán slept in his usual place until the morning, when he arose to his work.

Having girded himself with a rope of the fibres of the palm-tree, he took the hoe and the basket, and went into the midst of the garden till he came to a locust-tree, and he struck at its root with the hoe, whereupon the blow loudly resounded. So he removed the earth from its place; and having done this, he discovered a trap-door, on opening which he found an aperture; and he descended into it, and beheld an old saloon, of the age of Thamood and 'Ad,⁷⁶ spacious, and [containing a number of jars] filled with red gold; upon which he said within himself, Fatigue is past, and joy and happiness have come! He then ascended from this place into the garden, and, having replaced the trap-door, resumed his occupation of conducting the water to the trees in the garden.

Thus he continued to busy himself until the close of the day, when the gardener came to him, and said, O my son, receive glad tidings of thy speedy return to thy native land; for the merchants have prepared for the voyage, and the ship after three days is to set sail for the City of Ebony, which is the first of the cities of the Muslims; and when thou hast arrived there, thou wilt travel by land six months to the Islands of Khálidán and the King Sháh-Zemán. So Kamar-ez-Zemán rejoiced at this, and kissing the hand of the gardener, said to him, O my father, like as thou hast given me good tidings, I too give good tidings unto thee. And he acquainted him with the affair of the saloon; whereat the gardener also rejoiced, and

replied, I have been eighty years in this garden without finding any thing, and thou hast been with me less than a year and hast discovered this: it is therefore thy prize, and a means of terminating thy grief; and will assist thee to accomplish thy return to thy family and thy reunion with thy beloved. But Kamar-ez-Zemán said, It must positively be divided between me and thee. He then took the gardener and conducted him into that saloon, and showed him the gold, which was in twenty jars: so he took ten and the gardener took ten. And the gardener said to him, O my son, fill for thyself large jars ⁷⁷ with the 'asáfeeree olives ⁷⁸ which are in this garden; for they exist not in any country but ours, and the merchants export them to all other parts: and place thou the gold in the jars, and the olives over the gold: then close them and take them to the ship. So Kamar-ez-Zemán arose immediately, and filled fifty large jars, putting the gold in them, and closing each after he had put the olives over the gold; ⁷⁹ and the precious stone he put into one of the jars: after which he sat conversing with the gardener, and felt confident of his speedy reunion with his family, saying within himself, When I have arrived at the Ebony Island, I will journey thence to the country of my father, and inquire for my beloved Budoor: but I wonder whether she have returned to her own country, or journeyed on to the country of my father, or whether any accident have happened to her on the way.

He then sat waiting for the expiration of the days, and related to the gardener the story of the birds, and of what passed between them, whereat the gardener wondered. After this, both of them slept until the morning, and the gardener awoke ill, and remained so two days: and on the third day his illness so increased that they despaired of his life. Kamar-ez-Zemán, therefore, grieved for the gardener; and while he was in this state, lo, the master of the ship, with the sailors, came and inquired for the gardener: so he acquainted them with his illness. They then said, Where is the young man who desireth to go with us to the Island of Ebony? And Kamar-ez-Zemán answered, He is the memlook who is before you.⁸⁰ And he desired them to transport the jars to the ship. They therefore removed them to the ship, and said to Kamar-ez-Zemán, Hasten; for the wind hath become fair. And he replied, I hear and obey. He then conveyed his provisions to the ship, and returned to the gardener to bid him farewell; but he found him in the agonies of death: so he seated himself at his head till he died; and he closed his eyes, and prepared his body for burial, and interred it.

Having done this, he repaired to the ship. He found, however, that it had spread its sails and departed; and it continued cleaving the sea until it disappeared from before his eyes. He was confounded and perplexed, and he returned to the garden anxious and sorrowful, and threw dust upon his head. He hired the garden from

its proprietor, and employed a man to assist him in watering the trees; and going to the trap-door he descended into the saloon, and stowed the remaining gold in fifty other large jars, putting olives over it.⁸¹ He then made inquiries respecting the ship, and the people answered him, That it sailed not more than once in every year. His trouble of mind increased, and he mourned for that which had befallen him, especially for the loss of the precious stone of the lady Budoor. He passed night and day in weeping and reciting verses.

In the mean time, the wind was favourable to the ship, and it arrived at the Island of Ebony. And it happened in accordance with destiny, that the Queen Budoor was sitting at a window, and beheld the vessel when it cast anchor by the shore. Her heart throbbed at the sight, and she mounted with the emeers and chamberlains, and, repairing to the shore, stopped near the ship as the crew were transporting the merchandise to the magazines. She forthwith summoned the master of the vessel, and asked him what he had brought; and he answered her, O King, I have, in this vessel, aromatics and medicinal powders, and collyriums and plasters and ointments, and wealth and magnificent stuffs and costly merchandise, such as camels and mules cannot carry; among which are various kinds of essences and spices and aloeswood, and tamarind⁸² and 'asáfeeree olives, such as are scarcely to be found in this country. On hearing this, she felt a desire for the olives, and

said to the owner of the ship, What is the quantity of the olives that thou hast brought? He answered, I have fifty large jars full; but their owner came not with us; and the King shall take of them what he desireth. So she said, Land them, that I may look at them. And the master called out to his crew, whereupon they brought out the fifty jars; and she opened one, and, having looked at the olives, said, I will take these fifty jars and give you their price, whatever it be. The master of the ship replied, These have no value in our country: but their owner remained behind us, and he is a poor man. But she said, What is their price? And he answered, A thousand pieces of silver. — I will take them, replied she, for a thousand pieces of silver.

She then commanded that they should be conveyed to the palace; and when night came, she gave orders to bring to her one of the jars; and she opened it. There was no one in the chamber but herself and Hayát-en-Nufoos; and she placed a dish before her, and on her pouring into it some of the contents of the jar, there fell into the dish a heap of red gold; whereupon she said to the lady Hayát-en-Nufoos, This is nothing but gold! She therefore examined the whole, and found that all the jars contained gold, and that the olives altogether would not fill one of the jars; and searching among the gold, she discovered the precious stone with it. So she took it and examined it, and found that it was the stone which was attached

to the band of her trousers, and which Kamar-ez-Zemán had taken. As soon as she recognised it, she cried out in her joy, and fell down in a swoon; and when she recovered, she said within herself, This precious stone was the cause of the separation of my beloved Kamar-ez-Zemán; but it is an omen of good fortune! She then told the lady Hayát-en-Nufoos that its recovery was a prognostic of her reunion. And when the morning came, she seated herself upon the throne, and summoned the master of the ship, who, when he came, kissed the ground before her; and she said to him, Where did ye leave the owner of these olives? He answered, O King of the age, we left him in the country of the Magians; and he is a gardener. And she said, If thou bring him not, thou knowest not the misfortune that will happen unto thee and to thy ship. She immediately gave orders to affix seals upon the magazines of the merchants, and said to them, The owner of these olives is an offender against me, and is my debtor; and if he come not, I will assuredly slay you all, and seize your merchandise. So they applied to the master of the ship, promising to pay him the hire of the vessel if he would return, and said to him, Deliver us from this tyrant.

The master therefore embarked, and loosed the sails, and God decreed him safety, so that he arrived at the Island of the Magians; and, landing by night, he went up to the garden. The night had become tedious to Kamar-ez-Zemán, and he was thinking upon his beloved, as he sat in the

garden weeping for the misfortunes that had befallen him; and the master of the ship knocked at the gate of his garden. He therefore opened the gate and went forth to him, and immediately the sailors carried him off, and, embarking with him, loosed the sails, and departed. They continued their voyage days and nights while Kamar-*ez-Zemán* knew not the occasion of this conduct. He asked them the cause, and they answered him, Thou art an offender against the King of the Ebony Islands, the son of the King *Armánoos*, and hast stolen his wealth, O thou unlucky! But he replied, By Allah, in my life I never entered that country, nor do I know it.

They continued their voyage with him until they came in sight of the Ebony Islands, and took him up to the lady *Budoor*, who, as soon as she saw him, knew him, and said, Commit him to the eunuchs, that they may conduct him into the bath. She then dispelled the fears of the merchants, and bestowed upon the master of the ship a robe of honour worth ten thousand pieces of gold; after which, she went in to the lady *Hayát-en-Nufoos*, and acquainted her with the event, saying to her, Conceal the news until I have attained my desire, and done a deed which shall be recorded, and read after us to Kings and subjects. And when she gave orders to conduct *Kamar-*ez-Zemán** into the bath, they did so, and clad him in the apparel of Kings; and when he came forth from the bath, he appeared like a branch of the Oriental willow, or a planet at whose appearance the sun

and moon were abashed; and his soul returned to him. He then repaired to her, and entered the palace; but when she beheld him, she restrained her heart, that her purpose might be accomplished. She bestowed upon him memlooks and servants, and camels and mules, gave him a treasury of wealth, and ceased not to promote him from grade to grade until she made him treasurer, delivering all the treasures to his care. She admitted him into high favour, and acquainted the emeers with his station, and they all loved him. Every day the Queen Budoor increased his appointments, and Kamar-ez-Zemán knew not the cause of her thus honouring him. From the abundance of his wealth he gave liberal presents; and he served the King Armánoos with such zeal that he loved him, as did the emeers and other great men, and the common people, so that they swore by his life.⁸³

But all this time Kamar-ez-Zemán wondered at the honours which the Queen Budoor shewed him, and said within himself, By Allah, this love must have some cause; or perhaps this King thus favour-eth me from some evil intention: I must therefore ask his permission to depart from his country. Accordingly, he went to the Queen Budoor, and said to her, O King, thou hast bestowed on me great favours, and thy favours will be complete if thou permit me to depart, and take from me all that thou hast bestowed upon me. And the Queen Budoor smiled, and said, What induceth thee to desire to travel, and to rush headlong into perils,



when thou art enjoying the highest favour, and extraordinary beneficence? — O King, answered Kamar-ez-Zemán, if this favour be without cause, it is most wonderful, especially as thou hast conferred upon me dignities such as are proper for the aged, when I am but a child. The Queen Budoor then took him into a private apartment, and made herself known to him: and he discovered that she was his wife, the Queen Budoor, the daughter of the King El-Ghayoor, lord of the Islands and the Seas; whereupon they embraced and kissed each other. She related to him all that had happened to her from first to last; and he in like manner acquainted her with all that had befallen him.

And when the next morning came, and diffused its light, the Queen Budoor sent to the King Armánoos, and informed him of the truth of her case, that she was the wife of Kamar-ez-Zemán, relating to him their story and the cause of their separation; and the King Armánoos, on hearing her tale, wondered at it extremely. He gave orders to write it in letters of gold, and then, looking towards Kamar-ez-Zemán, said to him, O son of the King, wilt thou form an alliance with me by marrying my daughter Hayát-en-Nufoos? He answered, I must consult the Queen Budoor; for I owe her unlimited gratitude. But when he consulted her, she replied, Excellent is this proposal! Marry her, therefore, and I will be a handmaid to her; for I owe her a debt of kindness and beneficence, and favour and obligation, especially

as we are in her abode, and since we have been loaded with the benefits of her father.⁸⁴ — So when Kamar-ez-Zemán saw that the Queen Budoor inclined to this, and was not jealous of Hayát-en-Nufoos, he agreed with her on this subject, and acquainted the King Armánoos with that which the Queen Budoor had said, that she approved of the marriage, and would be a handmaid to Hayát-en-Nufoos. And on hearing these words from Kamar-ez-Zemán, the King Armánoos rejoiced exceedingly. He went forth immediately, and seated himself upon his throne, and, having summoned all the emeers and wezeers and chamberlains, and the other lords of the empire, acquainted them with the story of Kamar-ez-Zemán, and his wife the Queen Budoor from first to last, telling them that he desired to marry his daughter Hayát-en-Nufoos to Kamar-ez-Zemán, and to appoint him Sultán over them in the place of his wife the Queen Budoor. Upon which all of them said, Since Kamar-ez-Zemán is the husband of the Queen Budoor, who was our sovereign before him when we thought her the son-in-law of our King Armánoos, we are all content to have him as our Sultán, and we will be servants unto him, and never swerve from our allegiance to him.

The King Armánoos, therefore, rejoiced at this exceedingly: he summoned the kádees and witnesses, and the chief officers of the empire, and performed Kamar-ez-Zemán's contract of marriage to his daughter, the Queen Hayát-en-Nufoos. He celebrated festivities, gave sumptu-

ous banquets, conferred costly robes of honour upon all the emeers and chiefs and soldiers, bestowed alms upon the poor and the needy, and liberated all the prisoners; and the people rejoiced at the accession of the King Kamar-ez-Zemán, praying for the continuance of his glory and prosperity, and felicity and honour. As soon as he had become Sultán over them, Kamar-ez-Zemán remitted the custom-taxes; he conducted himself in a praiseworthy manner towards his people, and resided with his wives in enjoyment and happiness, and fidelity and cheerfulness, behaving towards both of them with impartiality. Thus he remained for a length of time; his anxieties and sorrows were obliterated; and he forgot his father, the King Sháh-Zemán, and the glory and power that he had enjoyed under him.

THE STORY OF THE TWO PRINCES EL-AMJAD AND EL-AS'AD

AFTER this, God (whose name be exalted!) blessed Kamar-ez-Zemán with two male children by his two wives. They were like two shining moons: the elder of them was the son of the Queen Budoor, and his name was the Prince El-Amjad; ⁸⁵ and the younger was the son of Hayát-en-Nufoos, and his name was the Prince El-As'ad; ⁸⁶ and El-As'ad was more lovely than his brother El-Amjad. They were reared with magnificence and tenderness, and instructed in polite arts and accomplishments: they learned caligraphy and general

science, and the arts of government and horsemanship, until they attained the utmost perfection, and became distinguished by consummate beauty and loveliness, so that the women were ravished by their charms. They grew up to the age of seventeen years, always in each other's company, eating and drinking together, and never separated; and all the people envied them on this account. And when they had attained to manhood, and were both endowed with every accomplishment, their father, whenever he made a journey, seated them by turns in the hall of judgment, and each of them judged the people for one day at a time.

Now it happened, in accordance with confirmed destiny and determined fate, that two ladies in the King's palace,⁸⁷ on whom he had set his affections, became enamoured of the two princes, El-Amjad and El-As'ad. Each of these two women used to toy with the object of her love, and kiss him, and press him to her bosom; and when his mother beheld this, she imagined that it was only an affection like that of a parent. Love took entire possession of the hearts of the two women, and when they had waited long without finding any way of accomplishing their union, they abstained from drink and food, and relinquished the delight of sleep.

The King then went forth to the chase, and ordered his two sons to sit in his place to administer justice, each of them for one day at a time, according to their custom. So on the first day, El-Amjad, the son of the Queen Budoor, sat for

judgment, and commanded and forbade, and invested and deposed, and gave and denied. And his enamoured wrote him a letter, endeavouring to conciliate his affection, and declaring that she was wholly devoted to him, and transported with love for him, exposing her whole case to him, and telling him that she desired to be united to him. She took a paper, and wrote in it these words: —

From the poor, the love-sick female; the mourning, the estranged; whose youth is consumed by love for thee, and whose torment on thine account hath been protracted. — If I described to thee the extent of my sorrow, and the sadness that I suffered, the violent love that is in my heart, and how I weep and moan, and how my mourning heart is cut in pieces, and my constant grief, and continual anxieties, and the pain that I endure from separation, and from sadness and ardent desire, the exposition of my case would be too long for a letter, and none could calculate its extent. The earth and heaven have become strait unto me, and I have no hope nor trust but in thee; for I have arrived at the point of death, and suffered the horrors of destruction. My ardour hath become excessive, with my disjunction and estrangement, and if I described the longing desire that I feel, papers would be insufficient for it. — And after this, she wrote these two verses: —

If I would explain the burnings I experience, and the sickness,
and ecstasy of love, and agitation,
Neither paper nor pen would remain upon the earth, nor ink,
nor a scrap upon which to write.

She then wrapped up the letter in a piece of costly silk, richly perfumed with musk and ambergris, and put with it the silk strings of her hair,⁸⁸ for the price of which, treasures would be consumed; after which, she wrapped the whole in a handkerchief, and gave it to a eunuch, commanding him to convey it to the Prince El-Amjad.

So the eunuch went, not knowing the secret destiny that awaited him (for He who is acquainted with all the secrets of futurity ordereth events as He willeth); and when he went in to the Prince El-Amjad, he kissed the ground before him, and handed to him the kerchief with the letter. The Prince El-Amjad, therefore, took the handkerchief from him, and, unfolding it, saw the letter, and opened and read it; and when he understood its meaning, he perceived that the woman contemplated deceit, and had acted disloyally towards his father, the King Kamar-ez-Zemán. And upon this he was violently enraged, and abused woman-kind for their conduct, exclaiming, Execration upon treacherous women, deficient in sense and religion! He then drew his sword, and said to the eunuch, Wo to thee, O wicked slave! Dost thou bear a letter expressive of disloyalty from a woman belonging to thy master? By Allah, there is no good in thee, O thou of black complexion! O detestable in aspect, and irresolute in character! — And he struck him with the sword upon his neck, severing his head from his body: after which, he folded up the handkerchief upon its contents, and, having put it into his pocket, went



in to his mother, and acquainted her with what had happened, abusing and reviling her also, and saying, Every one of you is worse [in some respect] than another. By Allah the Great, he added, did I not fear to commit a breach of good manners, injurious to my father Kamar-ez-Zemán, I would go in to her and strike off her head, as I struck off the head of the eunuch. — Then he went forth from his mother, the Queen Budoor, in a state of excessive rage. And when the news of what he had done to the eunuch reached his enamoured, she reviled him and cursed him, and devised a malicious stratagem against him. The Prince El-Amjad passed the next night enfeebled by rage and indignation, and trouble of mind, and neither food nor drink was pleasant to him, nor was sleep.

And on the following morning, his brother, the Prince El-As'ad, went forth and seated himself in the place of his father, the King Kamar-ez-Zemán, to judge the people; and he judged, and administered justice, and invested and deposed, and commanded and forbade, and gave and bestowed; and he continued sitting in the judgment-hall until near the time of afternoon-prayers. Then his enamoured sent to a deceitful old woman, and, having revealed to her the feelings of her heart, took a paper to write upon it a letter to the Prince El-As'ad, and to complain to him of the excess of her affection, and of the ecstasy of her love for him. And she wrote to him these words: —

From her who is perishing through the ecstasy of love and desire, to the most charming of man-

kind in disposition and in form, the self-complacent with his loveliness, the haughty with his amorous aspect, who turneth with aversion from the desirer of union with him, who is reluctant to shew favour unto the submissive and abject, — to the cruel and disdainful, the Prince El-As'ad, who is endowed with surpassing beauty, and with admirable loveliness, with the brilliant countenance, and the splendid forehead, and overpowering brightness. This is my letter unto him the love of whom hath dissolved my body, and mangled my skin and my bones. — Know that my patience hath failed, and I am perplexed in my case: desire and sleeplessness have disquieted me, and patience and sleep have denied themselves to me: mourning and watching have been inseparable from me, and violent love and desire have afflicted me, together with disease and infirmity. But may my life be a ransom for thee; and if the slaughter of the love-smitten please thee, may Allah prolong thy life, and from every evil preserve thee! — And she added these verses: —

Fortune hath decreed that I should be thy lover, O thou
whose charms shine like the full moon!

Thou possessest consummate comeliness and eloquence; and
surpassest all the creation in elegance.

I am willing for thee to be my tormentor. Wilt thou, then,
bestow upon me one glance?

Happy is the person who dieth for love of thee. Worthless
is the one who doth not like and love thee.

Then she richly perfumed the letter with strong-scented musk, and wound it round with the silken

strings of her hair, which were of the silk of El-Erák, having oblong emeralds for pendants, adorned with pearls and jewels.⁸⁹ Having done this, she delivered it to the old woman, and ordered her to give it to the Prince El-As'ad.

The old woman therefore departed in order to please her, and immediately went in to the Prince El-As'ad, who was alone when she entered; and she handed him the paper, with what was enclosed with it, and waited a long time for the answer. Meanwhile the Prince El-As'ad read the paper, and understood its contents; and having wrapped it up again in the silk strings, he put it in his pocket. He was enraged to the utmost degree, and cursed deceitful women: then rising, he drew his sword from its scabbard, and, striking the neck of the old woman, severed her head from her body; after which, he arose and proceeded until he went in to his mother, and he reviled her too, in his anger with the sex. He then went forth from her, and repaired to his brother, the Prince El-Amjad, to whom he related all that had happened to him, telling him that he had killed the old woman who had brought him the letter. And the Prince El-Amjad replied, By Allah, O my brother, yesterday, while I was sitting on the throne, the like of that which hath happened to thee this day happened to me also. And he acquainted him with the whole occurrence. They remained conversing together that night, and cursing deceitful women, and charged each other to conceal this affair, lest their father, the King, should

hear of it, and kill the two women. So they passed the night in incessant grief until the morning.

And when the next morning came, the King arrived with his troops from the chase, and went up to his palace; and having dismissed the emeers, he arose, and entered the palace, whereupon he beheld the two women who had acted thus towards his sons, lying on their bed, in state of extreme weakness. They had contrived a plot against the two Princes, and agreed to destroy them; for they had disgraced themselves in their eyes, and dreaded the consequence of their being so known to have offended. When the King, therefore, saw them in this condition, he said to them, What is the matter with you? And they rose to him, and kissed his hands, and reversing the true state of the case, answered him, Know, O King, that thy two sons, who have been reared in the enjoyment of thy beneficence, have acted disloyally towards thee by their conduct to us, and have dishonoured thee. And when Kamar-ez-Zemán heard these words, the light became darkness before his face, and he was violently incensed, so that his reason fled through the excess of his rage, and he said, Explain to me this occurrence. So each of them told the story that she had framed, and both of them wept violently before the King.

When the King, therefore, witnessed their weeping, and heard their words, he felt convinced of their truth; and, being enraged to the utmost degree, he arose with the desire of falling upon his two sons and killing them. But his father-in-law,

the King Armánoos, met him. He was just then entering to salute him, having heard of his return from the chase; and he beheld him with the drawn sword in his hand, and with blood dropping from his nostrils, by reason of the violence of his rage. So he asked him what troubled him, and Kamar-ez-Zemán acquainted him with all that had been done (as he supposed) by his sons El-Amjad and El-As'ad, and said to him, I am now going in to them to kill them in a most ignominious manner, and make them a most shameful example. His father-in-law, the King Armánoos, being alike incensed against them, said to him, And excellent would be the deed that thou wouldst do, O my son; and may God grant no blessing unto them, nor to any sons who commit such actions against the honour of their father: but, O my son, the author of the proverb saith, He who looketh not to results, fortune will not attend him: — and they are at all events thy sons. It will be proper that thou kill them not with thine own hand; for in doing so thou wouldst drink of their anguish,⁹⁰ and repent afterwards of having put them to death, when repentance would not avail. But send them with one of the memlooks, that he may kill them in the desert, when they are absent from thine eye.

So when the King Kamar-ez-Zemán heard these words of his father-in-law, the King Armánoos, he saw them to be just. He therefore sheathed his sword, and, returning, seated himself upon his throne, and summoned his Treasurer,⁹¹ who was a very old man, experienced in the manage-

ment of affairs, and the vicissitudes of fortune. And he said to him, Go in to my two sons El-Amjad and El-As'ad, bind their hands firmly behind them, and put them in two chests, and place them upon a mule: then mount thou, and go forth with them into the midst of the desert, and slaughter them; after which fill for me two glass bottles with their blood, and bring them to me quickly.

The Treasurer answered, I hear and obey. He then arose immediately, and, repairing to El-Amjad and El-As'ad, met them on the way, coming forth from the vestibule of the palace. They had clad themselves in the richest of their apparel for the purpose of visiting their father, to salute him, and compliment him on his safe arrival from his hunting-expedition. And when the Treasurer saw them, he laid hold upon them, saying, O my two sons, know that I am a slave under command, and your father hath given me an order: will ye then obey his command? They answered, Yes. And upon this, the Treasurer bound their hands behind them, put them in two chests, and, having placed them on the back of a mule, went forth with them from the city. He proceeded with them over the desert until near noon, when he halted with them in a waste and desolate place, and, alighting from his horse, put down the two chests from the back of the mule, and opened them, and took forth from them El-Amjad and El-As'ad. When he looked at them, he wept violently on contemplating their beauty

and loveliness, and afterwards drew his sword, and said to them, By Allah, O my lords, it is painful to me to do an abominable deed unto you; but I am excusable in this case; for I am a slave under command, and your father the King Kamar-ez-Zemán hath ordered me to strike off your heads. And they replied, O Emeer, do what the King hath commanded thee; for we patiently submit to that which God (to whom be ascribed all might and glory!) hath decreed to befall us; and thou art absolved of the guilt of shedding our blood.

They then embraced each other, and bade each other farewell; and El-As'ad said to the Treasurer, By Allah I conjure thee, O uncle, that thou make me not to drink the anguish of my brother, nor his sighing; but kill me before him, that so my fate may be more easy to me. El-Amjad also said to the Treasurer as El-As'ad had said, and made use of blandishment to him that he might kill him before his brother, saying to him, My brother is younger than I; therefore make me not to taste his affliction. Then each of them wept most violently, and the Treasurer wept also at witnessing their lamentation; and the two brothers again embraced each other, and bade each other farewell, one of them saying to the other, Verily all this is owing to the artifice of those two deceitful women; and there is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! — And El-As'ad, embracing his brother, uttered groans, and afterwards recited these verses: —

O Refuge of the complainer, and Asylum of the fearful! ⁹²
Thou art ready to attend to every request!
I have no resource but to knock at thy door; and if I be
rejected, at whose door shall I knock?
O Thou whose treasures of bounty are imparted by the word
Be, ⁹³ shew favour; for all good is in Thee!

And when El-Amjad heard the weeping of his brother, he likewise wept, and pressed him to his bosom, reciting these two verses: —

O Thou whose favours to me have been many, and whose
gifts have been more than can be numbered!
No misfortune hath ever yet befallen me but I have found
Thee ready to help me in it!

Then El-Amjad said to the Treasurer, I implore thee by the One, the Omnipotent, the King, the Protector, that thou kill me before my brother El-As'ad: perhaps the fire of my heart may so be assuaged; and let it not burn more. But El-As'ad, weeping, said, None shall be killed first but myself. So El-Amjad said, The best plan will be this, that thou embrace me, and I embrace thee, so that the sword may fall upon us and kill us with one blow.

And when they both embraced, face to face, and clung together, the Treasurer bound them, and tied them with ropes, weeping while he did so. He then drew his sword, and said, By Allah, O my lords, it is indeed hard to me to kill you. Have ye any want? If so, I will perform it. Or any commission? If so, I will execute it. Or any message? If so, I will convey it. — And El-

Amjad answered, We have no want to be performed; but as to commission, I charge thee to place my brother El-As'ad beneath, and myself above, that the blow may fall upon me first; and when thou hast killed us, and returned unto the King, and he saith to thee, What didst thou hear from them before their death? — that thou answer him, Verily thy two sons send thee their salutation, and say to thee, Thou knowest not whether they were innocent or guilty, and thou hast killed them, and not assured thyself of their guilt, nor considered their case. — Then recite to him these two verses: —

Verily women are devils created for us. I seek refuge with
God from the artifice of the devils.

They are the source of all the misfortunes that have appeared
among mankind in the affairs of the world and of
religion.

Then said El-Amjad, We desire of thee nothing but that thou repeat to him these two verses which thou hast heard, and also, I beseech thee by Allah that thou have patience with us while I repeat to my brother these two other verses. — And, weeping violently, he said, —

We have examples in the Kings who have gone before us.
How many, great and small, have travelled in this road!

And when the Treasurer heard these words of El-Amjad, he wept violently, so that he wetted his beard; and as to El-As'ad, his eyes filled with tears, and he recited these verses: ⁹⁴ —

Fortune is disposed, by its very constitution, to guile, and is full of fraudulence and of stratagems.

The saráb ⁹⁵ of the desert is to her like shining teeth; and the horror of darkness, like the black-edged eyelid.

My offence against her (hateful is her nature) is as that of the sword when the warrior draweth back.

When El-As'ad had finished reciting his verses, he embraced his brother El-Amjad, so that they appeared together like a single person, and the Treasurer drew his sword, and was about to strike them. But, lo, his horse started away in fright over the desert. He was worth a thousand pieces of gold, and upon him was a magnificent saddle, worth a great sum of money. So the Treasurer threw the sword from his hand, and went after his horse. His heart was inflamed, and he continued running after the horse, to take him, until he entered a forest; and he entered after him; but the horse pursued his way into the midst of the forest, striking the ground with his hoofs, and the dust rose high, while the horse snorted and neighed in his fury. Now there was in that forest a formidable lion, of hideous aspect, his eyes casting forth sparks; his face was grim, and his form struck the soul with terror: and the Treasurer, looking towards him, beheld this lion approaching him, and he found no way of escape from him, not having with him a sword. So he said within himself, There is no strength nor power but in God, the High, the Great! This calamity hath not befallen me but on account of the crime committed against El-Amjad and

El-As'ad, and verily this journey hath been unfortunate from its commencement!

Meanwhile, the heat became intense to El-Amjad and El-As'ad, and they were affected with a violent thirst, so that their tongues hung out; and they prayed for relief from the thirst. But none relieved them; and they said, Would that we were killed and were at ease from this; but we know not whither the horse hath run away, that the Treasurer hath gone after it and left us bound. Had he come to us and killed us, it had been easier to us than our enduring this torment. — But afterwards El-As'ad said, O my brother, have patience, and the relief of God (whose perfection be extolled, and whose name be exalted!) will come to us; for the horse ran not away but because God is propitious towards us, and nothing afflicteth us but this thirst. He then shook himself, and struggled to the right and left; whereupon his bonds became loosed; and he arose, and loosed the bonds of his brother; after which he took the Emeer's sword, and said to his brother, By Allah, we will not depart hence until we investigate his case, and know what hath happened to him. So they began to follow the footsteps, and they led them to the forest. Therefore one of them said to the other, Verily the horse and the Treasurer have not passed beyond this forest. And El-As'ad said to his brother, Stay here while I enter the forest and examine it. But El-Amjad replied, I will not suffer thee to enter it alone, and we will not enter unless together; so if we escape we shall

escape together, and if we perish we shall perish together. Accordingly they both entered, and they found that the lion had sprung upon the Treasurer, who was lying beneath him like a sparrow, but supplicating God, and making a sign towards heaven. So when El-Amjad saw him, he took the sword, and, rushing upon the lion, struck him with the sword between his eyes, and killed him.

The lion fell down prostrate upon the ground, and the Emeer arose, wondering at the event, and saw El-Amjad and El-As'ad, the sons of his lord, standing there; and he threw himself upon their feet, saying to them, By Allah, O my lords, it were not just that I should act so extravagantly with you as to kill you. May he who would kill you cease to exist! With my soul I will ransom you. — Then rising immediately, he embraced them, and inquired of them the cause of the loosing of their bonds, and of their coming to him. They therefore informed him that they had thirsted, and that the bonds of one of them became loosed, so that he loosed the other, because of the purity of their intentions; after which they followed the footsteps until they came to him. And when he heard their words, he thanked them for that which they had done, and went out from the forest with them; and when they were without the forest they said to him, O uncle, do what our father hath commanded thee. But he replied, Allah forbid that I should attempt any injury to you! Know, however, that I desire to take off your clothes, and to clothe you with mine, and to fill two glass

bottles with the blood of the lion. After which, I will go to the King, and tell him that I have killed you. Then do ye travel into other countries; for God's earth is wide. And know, O my lords, that your separation from me will be painful to me. — Having said this, he and the two young men all wept. The latter pulled off their clothes, and the Treasurer clad them with his own, and went to the King.

He had taken the things, and tied up the linen of each of the youths in a wrapper that he had with him, and filled the two glass bottles with the blood of the lion; and he put the two wrappers before him on the back of the horse. Then he bade the youths farewell, and, departing towards the city, proceeded until he went in to the King, and he kissed the ground before him. And the King saw him with a changed countenance (for this change was occasioned by what he had suffered from his adventure with the lion), and he imagined that it was the consequence of the slaughter of his sons: so he was glad, and said to him, Hast thou accomplished the business? The Treasurer answered, Yes, O our lord. And he handed to him the two wrappers containing the clothes, and the two glass bottles filled with the blood. And the King said to him, What didst thou observe in their conduct, and have they charged thee with aught? He answered, I found them patient, contented to endure their fate, and they said to me, Verily our father is excusable; so convey to him our salutations, and say to him, Thou art absolved of the

guilt of our slaughter and of our blood:— but we charge thee to repeat to him these two verses:—

Verily women are devils created for us. We seek refuge with God from the artifice of the devils.

They are the source of all the misfortunes that have appeared among mankind in the affairs of the world and of religion.

And when the King heard these words from the Treasurer, he hung down his head towards the ground for a long time, and knew that these words of his two sons indicated that they had been killed unjustly. Then reflecting upon the fraudulence of women, and the calamities occasioned by them, he took the two wrappers and opened them, and began to turn over the clothes of his sons, and to weep. And when he opened the clothes of his son El-As'ad, he found in his pocket a paper written in the hand of the woman who had accused him, together with the silk strings of her hair. So he unfolded the paper and read it, and understood its meaning, and knew that his son El-As'ad had been an object of injustice. And when he turned over the clothes of El-Amjad, he found in his pocket a paper written in the hand of the other woman, his accuser, with the silk strings of her hair enclosed in it; and he opened this paper and read it, and knew that he, also, had been an object of injustice. He struck his hands together, and exclaimed, There is no strength nor power but in God, the High, the Great! I have slain my sons unjustly!— Then he began to slap his face,

exclaiming, O my sons! O the length of my grief! — And he gave orders to build two tombs in a house, which he named the House of Lamentations, and inscribed upon the two tombs the names of his two sons; and he threw himself upon the tomb of El-Amjad, weeping and sighing and lamenting, and reciting verses; and then in like manner upon that of El-As'ad. He relinquished the society of his friends and intimates, secluding himself in the House of Lamentations, weeping for his sons, and forsook his women and associates and familiar acquaintances. — Such was his case.

Now as to El-Amjad and El-As'ad, they proceeded over the desert, eating of the herbs of the earth, and drinking of the remains of the rain. At night, one slept while the other watched, till midnight: then the latter slept and the former watched.⁹⁶ Thus they continued for the space of a whole month, until their course brought them to a mountain of black flint, the further extremity of which was unknown. At this mountain the road divided into two: one road passed through the midst of it, and the other ascended to its summit. And they pursued the way to the summit of the mountain, and continued ascending it five days; but saw no end to it. Fatigue had overcome them; for they were not accustomed to walking upon the mountains nor elsewhere; and when they despaired of reaching its end, they returned, and pursued the way through the midst of the mountain. Along this they proceeded the whole of the same day, until night; but El-As'ad was

fatigued with the length of his journeying, and he said to his brother, O my brother, I can walk no further; for I am reduced to excessive weakness. El-Amjad, however, replied, O my brother, brace up thy nerves: perhaps God may dispel our affliction. They then proceeded for an hour of the night; but El-As'ad was in a state of the utmost fatigue, and he said, O my brother, I am tired and weary with walking. And he fell upon the ground, and wept. His brother El-Amjad, therefore, carried him and walked on with him, walking a while, and sitting a while to rest, until daybreak gleamed. Thus he ascended the mountain with him, and they found a spring gushing forth, with a stream running from it; and by it was a pomegranate-tree, and a niche for prayer;⁹⁷ and they scarcely believed the sight. They then seated themselves by this fountain, and, having drunk of its water, and eaten of the pomegranates of that tree, slept there until the sun rose; when they sat and washed themselves at the spring, and ate again of the pomegranates on the tree, and slept until the time of afternoon-prayers. After this they desired to continue their journey; but El-As'ad was unable to proceed; his feet were swollen. So they remained there three days, until he had rested himself, when they proceeded, and continued many days their journey over the mountain, wearied with thirst, until a city appeared before them at a distance.

Upon this they rejoiced; and they advanced towards it; and when they drew near to it, they

offered up thanks to God, whose name be exalted! El-Amjad then said to El-As'ad, O my brother, sit here while I go to this city, and see what kind of place it is and inquire respecting its affairs, that we may know where we are in God's wide earth, and know what countries we have traversed in crossing this mountain-range. Had we not journeyed through the midst of it, we had not arrived at this city in a whole year. Praise be to God, then, for our safety! — But El-As'ad replied, By Allah, O my brother, none shall go to the city but myself; and may I be thy ransom; for if thou leave me and descend and be absent from me, thou wilt drown me in anxious thoughts respecting thee, and I have not strength to endure thine absence from me. So El-Amjad said to him, Go, and loiter not.

El-As'ad, therefore, descended from the mountain, taking with him some pieces of gold; and left his brother to wait for his return. He went, and walked on without stopping, at the foot of the mountain, until he entered the city; and as he passed through its streets, there met him in his way an old man, far advanced in age; his beard descended over his breast, and was parted in twain, in his hand was a walking-staff, he was clad in rich garments, and on his head was a large red turban.⁹⁸ So when El-As'ad saw him, he wondered at his dress and his appearance; and, advancing towards him, he saluted him, and said to him, Which is the way to the market, O my master? The old man, on hearing his words, smiled in his face, and said to him, O my son, thou seemest to be

a stranger. El-As'ad therefore replied, Yes, I am a stranger, O uncle. And the old man said, Thou hast cheered our country by thy presence, O my son, and thou hast made the country of thy family desolate by thine absence. And what dost thou desire from the market? — O uncle, answered El-As'ad, I have a brother whom I have left on the mountain, and we are journeying from a distant country. We have been on the way a period of three months, and arrived in sight of this city: so I came hither to buy some food and to return with it to my brother that we may nourish ourselves with it. — And the old man replied, O my son, receive tidings of every happiness, and know that I have made a banquet, and have with me many guests, and have prepared for it a collection of the best and the most agreeable of dishes, such as the appetite desireth. Wilt thou, then, accompany me to my abode? If so I will give thee what thou requirest, and will not take from thee any money for it. I will also acquaint thee with the affairs of this city. And praise be to God, O my son, that I have met with thee, and that none but myself hath met with thee!

So El-As'ad said, Do as thou art disposed, and hasten; for my brother is waiting for me, and his heart is intent upon me. The old man, therefore, took the hand of El-As'ad, and returned with him to a narrow by-street, smiling in his face, and saying to him, Extolled be the perfection of Him who hath saved thee from the people of this city! He walked on with him until he entered a spacious



house, in which was a saloon, and in this saloon were sitting forty old men, far advanced in age, arranged in a ring, with a lighted fire in the midst of them. The old men were sitting around it worshipping it and prostrating themselves to it. And when El-As'ad saw this, his flesh quaked, though he knew not their history. Then the old man first mentioned said to this company, O sheykhs of the Fire, how blessed a day is this! And he called out, saying, O Ghadbán! ⁹⁹ Whereupon there came forth to him a black slave, of a most grim visage, flat-nosed, of bending figure, and horrible shape. And the old man made a sign to this slave; upon which he bound El-As'ad; and after he had done so, the old man said to him, Take him down into the subterranean chamber, and there leave him, and say to the slave-girl, such-a-one, Undertake the office of torturing him by night and day, ¹⁰⁰ and give him to eat a cake of bread by night and a cake of bread by day, until the period of the voyage to the Blue Sea and the Mountain of Fire, when we will slaughter him upon the mountain as a sacrifice. ¹⁰¹

Accordingly the slave took him down into that chamber, and delivered him to the girl, who entered upon her office of torturing him, and giving him one cake of bread at the commencement of the day, and one at the commencement of the night, with a mug of salt water between daybreak and sunrise, and the same between sunset and nightfall. Then the old men said, one to another, When the period of the Festival of the Fire ar-

riveth, we will sacrifice him upon the mountain, and by offering him propitiate the Fire. The slave-girl went down to him, and inflicted upon him a painful beating, so that the blood flowed from his limbs, and he fainted; after which she placed at his head a cake of bread and a mug of salt water, and went away and left him. And El-As'ad recovered his senses at midnight, when he found himself chained, and the beating tortured him. So he wept violently, and, reflecting upon his former state of grandeur and prosperity, and dominion and lordship, he lamented and groaned, and recited these verses:—

Pause at the ruins of the house and inquire respecting us,
and think not we are there as formerly.

Fortune, the separator, hath disunited us; yet the hearts
of our foes are not appeased by our fate,

A base female is employed to torture me with whips, and her
breast is filled with hatred against me.

Yet still, perhaps, God may reunite us, and, by punishing
them, repel from us our enemies.

Then extending his hand towards his head, he found a cake of bread, and a mug of salt water. So he ate a morsel to stay his departing spirit, and drank a little of the water, and remained sleepless until the morning, from the abundance of bugs and other vermin.

And when the morning arrived, the slave-girl came down to him again, and pulled off his clothes. They were covered with blood, and stuck to his skin, so that the skin came off with the shirt; and he shrieked, and cried Ah!—and said, O

my Lord, if Thou approve of this, increase it upon me;¹⁰² for Thou art not unmindful of him who hath oppressed me! Avenge me, therefore, upon him! — Then he groaned, and recited these verses: —

Be disregardful of thine affairs, and commit them to the course of fate;

For often a thing that enrages thee may eventually be to thee pleasing;

And sometimes what is strait may expand; and what is open, become contracted.

God will do whatsoever He willeth: therefore be not thou repugnant;

But rejoice at the prospect of speedy good that shall make thee forget what hath passed.

And as soon as he had finished reciting these verses, the slave-girl betook herself to beating him until he fainted, when she threw to him a cake of bread, and put a mug of salt water; after which she went up from him and left him in solitude, with the blood flowing from his limbs; and he lay chained, far from his friends, thinking of his brother, and of the glory in which he was before living; yearning and lamenting, sighing and complaining, pouring forth tears, and reciting verses.

Meanwhile, his brother El-Amjad remained expecting him till mid-day; and when he returned not, his heart palpitated, the pain of separation became intense in him, and he shed copious tears, crying out, O my grief! How fearful I was of separation! — Then descending from the

mountain, with his tears flowing over his cheeks, he entered the city, and walked on in it until he arrived at the market, when he inquired of some of the people respecting the name of the city, and respecting its inhabitants; and they answered him, This is called the City of the Magians, and its inhabitants [mostly] worship fire, instead of the Almighty King. He then asked them respecting the City of Ebony, and they said, The distance between us and it, by land, is a journey of a year; and by sea, a voyage of four months:¹⁰³ its King is called Armánoos, and he hath taken a King as his son-in-law, and put him in his place, and this King is called Kamar-ez-Zemán: he is a person of equity and beneficence, and liberality and peace. And when El-Amjad heard the mention of his father, he yearned and wept, and sighed and lamented; and he knew not whither to repair. He had bought and taken with him something to eat, and he went to a place to conceal himself there,¹⁰⁴ and sat down to eat; but, remembering his brother, he wept, and ate no more than enough to stay his departing spirit; after which he arose, and walked through the city, to obtain tidings of his brother. And he found a Muslim,¹⁰⁵ a tailor, in his shop; so he seated himself by him, and related to him his story; and the tailor said to him, If he have fallen into the hand of any of the Magians, thou wilt not see him again without difficulty; but perhaps God will reunite thee with him. Then he added, Wilt thou, O my brother, lodge with me? He answered, Yes. And the tailor rejoiced at this. El-Amjad



remained with him many days, and the tailor consoled him, and exhorted him to be patient, and taught him the art of sewing so that he became an adept.

After this, he went forth one day to the shore of the sea, and washed his clothes. He then entered the bath, and, having put on clean clothes, went forth from the bath to amuse himself in the city. And he met in his way a woman endowed with beauty and loveliness, and justness of stature, unequalled in beauty, who, when she beheld him, raised the veil from her face, and made signs to him with her eyebrows and her eyes, and ogled him, and recited these verses:—

I beheld thee approaching, and cast down my eyes, as
though, O slender-formed, thou wert the beaming sun;
For thou art the handsomest person that hath appeared,
and more handsome to-day than thou wert yesterday.¹⁰⁶
If beauty were divided, a fifth part of it, or part of a fifth,
would belong to Yoosuf:¹⁰⁷
And the rest would be thine exclusively. May every soul,
then, be sacrificed for thine!

And when El-Amjad heard her words, his heart was gladdened by her, and moved with affection for her; the hands of love sported with him, and, making a sign to her, he recited these verses in reply:—

Above the rose of the cheeks are the thorns of lances.¹⁰⁸
Who then will propose to himself to gather?
Extend not the hands towards it; for long have those
lances spread wars because of our directing looks at it.

Say to her who hath tyrannised and been a temptation, and who had been more tempting had she acted equitably, Thy face would increase our perplexity were it veiled, and I see exposure best guardeth beauty such as thine; As the sun's bare face thou canst not look upon; but when it is veiled by a thin mist thou mayest. The niggardly female is protected by her niggardness: then ask the guards of the tribe why they would prevent us: If they wish my slaughter, let them put an end to all their animosity, and leave us at liberty; For if they attack, they are not more murderous than the eye of her with the mole, when she encountereth us.

She then begged to have some conversation with him: so he said to her, Wilt thou pay me a visit, or shall I repair to thine abode? Whereupon she hung down her head in bashfulness towards the ground, and repeated the words of Him whose name be exalted, — Men shall have the preëminence over women, because of the advantages which God hath given to the one of them over the other.¹⁰⁹

So El-Amjad understood her intimation, and knew that she desired to accompany him whither he was going. He was therefore obliged to find the place for her; and, being ashamed to take her to the house of the tailor with whom he lodged, he walked on before her. She followed him, and he continued walking on with her from by-street to by-street, and from place to place, until the damsel was tired, and she said to him, O my master, where is thy house? He answered, Before us, and there remaineth but a short distance to it. Then he turned aside with her into a handsome

by-street, and continued walking along it, she following him, until he arrived at the end of it, when he found that it was not a thoroughfare. So he said, There is no strength nor power but in God, the High, the Great! And looking towards the upper end of the street, he saw there a great door with two mastabahs; but it was locked. El-Amjad therefore seated himself upon one mastabah, and the damsel seated herself on the other, and said to him, O my master, for what art thou waiting? Upon this, he hung down his head for a long time towards the ground; after which he raised it, and answered her, I am waiting for my memlook; for he hath the key, and I said to him, Prepare for us the food and beverage, and the flowers ¹¹⁰ for the wine, by the time that I come forth from the bath. — He then said within himself, Probably the time would become tedious to her, and so she will go her way and leave me here.

But when the time seemed long to her, she said to him, O my master, thy memlook hath been slow in returning to us, while we have been sitting in the street. And she rose and approached the wooden lock ¹¹¹ with a stone. So El-Amjad said to her, Hasten not; but be patient until the memlook cometh. Paying no attention, however, to his words, she struck the wooden lock with the stone, and split it in two; so that the door opened. He therefore said to her, What possesseth thee, that thou didst thus? — O my master, said she, what hath happened? Is it not thy house? — He answered, Yes: but there was no necessity for

breaking the lock. The damsel then entered the house; and El-Amjad was perplexed in his mind, fearing the people of the house, and knew not what to do. The damsel said to him, Wherefore dost thou not enter, O my master, O light of mine eye, and vital spirit of my heart? He answered her, I hear and obey: but the memlook hath been slow in returning to me, and I know not whether he have done anything of what I ordered him, or not. He then entered with her, in a state of the utmost anxiety, fearing the people of the house. And when he entered the house, he found in it a handsome saloon, with four leewáns,¹¹² facing one another, and with closets and sidillehs¹¹³ furnished with stuffs of silk and brocade, and in the midst of it was a fountain of costly construction, by which were arranged dishes set with jewels and filled with fruits and sweet-scented flowers; by the side of it were the drinking-vessels, and there was a candlestick with a candle stuck in it. The place was full of precious stuffs; in it were chests, and chairs were set in it, and on each chair was a wrapper of clothes,¹¹⁴ and upon each of these was a purse full of pieces of gold. The house attested the prosperity of its owner, for its floor was paved with marble.

When El-Amjad beheld this, he was perplexed at his case, and said within himself, My life is lost! Verily to God we belong, and verily unto Him we return!—But as to the damsel, when she saw this place, she was filled with the utmost joy, and said, By Allah, O my master, thy memlook

hath not failed in the performance of his task; for he hath swept the place, and cooked the food, and prepared the fruit; and I have come at the best of times. El-Amjad, however, looked not towards her; his mind being engrossed by fear of the people of the house. So she said, O my master, why art thou standing thus? Then heaving a loud sigh, she gave El-Amjad a kiss that sounded like the cracking of a walnut, and said to him, O my master, if thou have made an appointment with some other than myself, I will exert my skill to serve her. At this, El-Amjad laughed from a bosom filled with rage; and advanced and seated himself, panting, and saying within himself, O the ignominious slaughter that I shall suffer when the master of the house cometh! — The damsel had seated herself by his side, and began to sport and laugh, while El-Amjad, anxious and frowning, revolved a thousand things in his mind, saying within himself, The owner of this saloon will certainly come; and what shall I say to him? He will kill me without doubt! — The damsel then rose, tucked up her sleeves, and, taking a table, put upon it the sufreh,¹¹⁵ and ate, saying to El-Amjad, Eat, O my master. So he advanced to eat; but the doing so gave him no pleasure: on the contrary, he sat looking in the direction of the door until the damsel had eaten and satisfied herself, and removed the table and brought the dessert; whereupon she commenced eating of the dried fruits. Then she brought forward the beverage, and opened the amphora, and

filled a cup, which she handed to El-Amjad; and he took it from her, saying within himself, Ah, Ah! What shall I experience from the owner of this house when he cometh and seeth me?

His eyes were directed towards the vestibule, and the cup was in his hand, and while he was in this state, lo, the owner of the house came. He was a memlook, one of the grandees of the city: for he was the King's Chief Equerry; and he had fitted up that saloon for his pleasure, that his bosom might expand in it, and that he might there enjoy in private the society of such as he desired; and on that day he had sent to a favourite to come to him, and had prepared the apartment for him. The name of this memlook was Bahádir.¹¹⁶ He was liberal-handed, a person of generosity and beneficence, and charity and obligingness. When he drew near to the saloon, he found the door open: so he entered by little and little, and, looking with stretched-forth head, beheld El-Amjad and the damsel, with the dish of fruit before them, and the wine-service. At that moment, El-Amjad was holding the wine-cup, with his eye directed towards the door; and as soon as his eye met that of the owner of the house, his countenance turned sallow, and the muscles of his side quivered. But when Bahádir saw that his countenance turned sallow, and his condition became changed, he made a sign to him with his finger upon his mouth, as though he would say to him, Be silent, and come hither to me. So El-Amjad put down the cup from his hand, and arose to go to him. The damsel said

to him, Whither goest thou? And he shook his head, and made a sign to her that he would be absent but a minute. He then went forth to the vestibule, barefooted:¹¹⁷ and when he saw Bahádir, he knew that he was the master of the house. He therefore hastened to him, and, having kissed his hand, said to him, I conjure thee by Allah, O my master, before thou do me any injury, that thou hear my words. Then he told him his story from beginning to end, acquainting him with the cause of his having left his country and royal state, and assuring him that he had not entered the saloon by his own choice, but that the damsel was the person who had broken the wooden lock and opened the door and done all these deeds.

When Bahádir, therefore, heard his words, and knew that he was the son of a king, he was moved with sympathy for him, and pitied him, and said, Hear, O Amjad, my words, and obey me, and I will guarantee thy safety from that which thou fearest; but if thou disobey me, I will kill thee. So El-Amjad replied, Command me whatsoever thou wilt, and I will never disobey thee; for I owe my deliverance to thy humanity. And Bahádir said to him, Enter this saloon again, and seat thyself in the place where thou wast, and be at peace. I will presently come in to thee. My name is Bahádir. And when I have come in to thee, abuse me and revile me, and say to me, What is the cause of thy remaining away until this hour? And accept no excuse from me; but arise and beat me; and if thou shew pity for me, I will take away thy

life. Enter, then, and enjoy thyself; and whatsoever thou desirest of me, thou wilt find it ready before thee immediately. So pass this night as thou wilt, and to-morrow go thy way. Thus I do to shew respect to thee as being a stranger; for I love the stranger, and to respect him is incumbent on me. — El-Amjad, therefore, kissed his hand, and entered again. His face was now clothed with red and white; and as soon as he entered, he said to the damsel, O my mistress, thou hast gladdened by thy company the place of thy visitation, and this is a blessed night. The damsel replied, Verily this is wonderful from thee, — thy now displaying this sociableness to me. So he said, By Allah, O my mistress, I believed that my memlook Bahádir had taken from me some necklaces of jewels, each of which was worth ten thousand pieces of gold: wherefore, I went out just now, reflecting upon this, and searched for them, and found them in their place; but I know not why the memlook hath remained away until this hour, and I must punish him. And the damsel became appeased by these words of El-Amjad, and they sported together, and drank and enjoyed themselves, and continued making merry until near sunset.

Bahádir then came in to them. He had changed his clothes, girded himself, and put on his feet a pair of shoes of the kind worn by memlooks; and, having saluted, and kissed the ground, he placed his hands across, and hung down his head towards the ground, as one acknowledging his guilt. So

El-Amjad looked at him with the eye of anger, and said to him, What is the reason of thy delay, O most ill-omened of memlooks? — O my master, he answered, I was busied in washing my clothes, and knew not that thou wast here; for my appointed time, and thine, is nightfall, and not in the day-time. And upon this, El-Amjad cried out at him, and said to him, Thou liest, O most ill-omened of memlooks! By Allah, I must beat thee! — Then rising, he extended Bahádir upon the floor, and took a stick, and beat him gently. But the damsel arose, and, having taken the stick from his hand, inflicted upon Bahádir so severe a beating that his tears flowed; and he prayed for relief, and locked his teeth together. El-Amjad called out to her, Do not thus! But she replied, Let me satisfy my anger with him. Then El-Amjad snatched the stick from her, and pushed her away. So Bahádir arose, and wiped away the tears from his face, and stood a while waiting upon them: after which he swept the saloon, and lighted the lamps. Meanwhile, the damsel, every time that Bahádir came in or went out, reviled and cursed him; and El-Amjad was angry with her, and said to her, By Allah (whose name be exalted!), leave my memlook; for he is not accustomed to this.

They continued eating and drinking, and Bahádir remained waiting upon them until midnight, when he became fatigued with waiting, and by the beating he had suffered, and slept in the middle of the saloon, and snored. The damsel then, having become intoxicated, said to El-

Amjad, Arise; take this sword that is hung up here, and strike off the head of this memlook. If thou do it not, I will employ means for thine own destruction. — What hath possessed thee, said El-Amjad, that thou wouldst kill my memlook? She answered, The pleasure will not be complete without putting him to death; and if thou arise not, I will myself arise and kill him. So El-Amjad said, By Allah, I conjure thee that thou do it not. But she replied, I must do it. And she took the sword and drew it, and was determined to kill him. El-Amjad, therefore, said within himself, This is a man who hath acted kindly to us, and protected us, and treated us with beneficence, and hath made himself as a memlook to me. How should we recompense him by slaughter? Never shall that be done! — He then said to the damsel, If the killing of my memlook is indispensable, I am more fit to kill him than thou. And, having taken the sword from her, he raised his hand and struck the damsel on her neck, severing her head from her body; and her head fell upon the owner of the house: so he awoke and sat up, and opened his eyes, and found El-Amjad standing with the blood-stained sword in his hand. Then looking towards the damsel, he found her slain. He therefore inquired of him respecting her case; and El-Amjad repeated her words, and said to him, She refused to do anything but to kill thee; and this is her recompense. Upon this, Bahádir arose, and, kissing the head of El-Amjad, said to him, O my master, would that thou

hadst pardoned her! It now remaineth only to take her forth immediately, before morning.

Bahádir then girded himself, and took the damsel, wrapped her in a cloak, put her in a large basket of palm-leaves, and carried her away, saying to El-Amjad, Thou art a stranger, and knowest not any one; therefore sit in thy place, and expect me back at sunrise. If I return to thee, I must do thee great favours, and strive to obtain intelligence of thy brother; but if the sun rise and I have not returned to thee, know that God's decree hath been executed upon me: and peace be on thee; and this house shall be thine, with the wealth and stuffs that it containeth. — Having said this, he carried away the basket, and, going forth from the saloon, passed with it through the market-streets, and went with it by the way that led to the sea. But when he had nearly arrived at the sea, he looked aside, and saw that the Wálee and his chief officers had surrounded him. On their recognizing him they wondered; and they opened the basket, and found in it a murdered woman. So they seized him, and put him in chains for the rest of the night, until the morning, when they went up with him, taking with them the basket, to the King, and acquainted him with the case. And when the King knew it, he was violently enraged, and said to him, Wo to thee! Thus dost thou ever! Thou killest persons and throwest them into the sea, and takest all their property! How many murders hast thou committed before this? — But Bahádir hung down his head towards the ground before

the King. And the King cried out at him, and said to him, Wo to thee! Who killed this damsel? — O my lord, answered Bahádir, I killed her, and there is no strength nor power but in God, the High, the Great! And the King was enraged, and gave orders to hang him. So the executioner descended with him at the King's command, and the Wálee went down with a crier, who proclaimed through the streets of the city that the people should come to behold the spectacle of Bahádir, the King's Chief Equerry; and he conducted him about through the by-streets and market-streets.

But as to El-Amjad, when daylight came and the sun had risen and Bahádir had not returned to him, he exclaimed, There is no strength nor power but in God, the High, the Great! I wonder what hath happened to him! — And while he was thus meditating, lo, the crier proclaimed that the people should come to behold the spectacle of Bahádir; for they were to hang him at mid-day. So when El-Amjad heard this, he wept, and exclaimed, Verily to God we belong, and verily unto Him we return! He hath desired his own destruction on my account, when I am the person that killed her! By Allah, never shall this be! — He then went forth from the saloon, and closed it, and passed through the midst of the city until he came to Bahádir; whereupon standing before the Wálee, he said to him, O my lord, slay not Bahádir; for he is innocent. By Allah, none killed her but myself.

When the Wálee, therefore, heard his words, he took him, together with Bahádir, and, going up with them both to the King, acquainted him with that which he had heard from El-Amjad. So the King looked at El-Amjad, and said to him, Didst thou kill the damsel? He answered, Yes. And the King said to him, Tell me the cause of thy killing her, and inform me truly. He replied, O King, a wonderful event and an extraordinary occurrence hath happened unto me: if it were engraved on the understanding, it would be a lesson to him who would be admonished. He then related to the King his story, acquainting him with all that had happened to him and his brother from beginning to end. And the King was filled with the utmost wonder at hearing it, and said to him, I know thee now to be excusable. But, O young man, he added, wilt thou be to me a Wezeer? He answered him, I hear and obey. And the King bestowed upon him and upon Bahádir magnificent robes of honour, and gave to El-Amjad a handsome mansion, with servants and officers, conferred upon him all that he required, appointed him pensions and supplies, and ordered him to search for his brother El-As'ad. So El-Amjad took his seat as Wezeer, and exercised authority and administered equity, and invested and deposed, and took and gave. He also sent the crier through the streets of the city to cry his brother; and for many days the crier repeated his proclamation in the great thoroughfare-streets and market-

streets; but heard no tidings of him, nor discovered any trace of him. — Such was the case of El-Amjad.

As to El-As'ad, the Magians continued to torture him night and day, and evening and morning for the space of a whole year, until the Festival of the Magians drew near. Then Bahrám ¹¹⁸ the Magian, [the old man who had inveigled El-As'ad into his house,] ¹¹⁹ prepared himself for his voyage, and fitted out for himself a ship, and, having put El-As'ad into a chest, and locked it upon him, transported him to the vessel. It happened, at the time of his conveying the chest to the ship, that El-Amjad, in accordance with fate and destiny, was standing amusing himself by gazing at the sea; and he looked at the things as the men were transporting them to the ship. His heart throbbed at the sight, and he ordered his young men to bring him his horse, and, mounting in the midst of a company of his attendants, repaired to the sea. There stopping by the ship of the Magian, he commanded those who were with him to go on board of it and to search it. So they went on board, and searched the whole of the vessel; but found in it nothing, and they landed from it, and told this to El-Amjad. He therefore mounted again, and returned to his abode; and when he arrived there, and entered the palace, his heart was contracted, and, turning his eyes towards a part of the mansion, he saw two lines inscribed upon a wall; and they were these two verses: —

O my friends, if ye are absent from mine eye, from my heart and my mind ye are not.
But ye have left me in severe affliction and have banished repose from mine eyelid, while ye sleep.

And when El-Amjad read them, he thought upon his brother, and wept.

Bahrám the Magian went on board the ship, and called out to the seamen, ordering them to make haste in loosing the sails. So they loosed the sails and departed. They continued their voyage days and nights, every two days taking forth El-As'ad, and giving him a scanty supply of food and a little water, until they drew near to the Mountain of Fire. But a storm of wind then arose against them, and the sea became boisterous to them, so that the vessel wandered from her course, and, pursuing a wrong direction, they came to a city built upon the sea-shore, having a castle with windows looking over the sea. The ruler of this city was a woman, called the Queen Marjáneh.¹²⁰ And the captain of the ship said to Bahrám, O my master, we have wandered from our course, and we must enter the port of this city to take rest, and after that, let God do what He willeth. Báhrám replied, Excellent is thy counsel, and according to it I will act. Then the captain said to him, If the Queen send to put questions to us, what shall be our answer? The Queen Marjáneh is a faithful Muslimeh; and if she know that we are Magians, she will seize our vessel and kill us all.¹²¹ — Bahrám answered, I have this Muslim with us: so we

will clothe him in the attire of memlooks, and take him forth with us; and if the Queen see him, she will imagine him to be a memlook; and I will say to her, I am an importer of memlooks, a seller and buyer of them; and I had with me many memlooks; but I have sold them, and this one only remaineth. — And the captain replied, This proposal is good.

They then arrived at the city, and slackened the sails, and cast the anchors; and when the vessel had stayed, lo, the Queen Marjáneh came down to them, attended by her troops, and, halting by the ship, called out to the captain. He therefore went on shore to her, and kissed the ground before her, and she said to him, What is in this thy vessel, and who is with thee? — O Queen of the age, he answered, I have with me a merchant who selleth memlooks. And she said to him, Bring him hither to me. And lo, Bahrám came forth, with El-As'ad walking behind him in the garb of a memlook; and when Bahrám came up to her, he kissed the ground before her. She said to him, What is thy business? And he answered her, I am a slave-merchant. She then looked at El-As'ad, imagining him to be a memlook, and said to him, What is thy name? And, almost suffocated with weeping, he said,¹²² My name now, or that which I had formerly? — Then hast thou two names? she asked. He answered, Yes: formerly, my name was El-As'ad; but now, my name is El-Moatarr.¹²³ And her heart was moved with affection for him, and she

said to him, Art thou able to write? He answered, Yes. So she handed him an inkhorn and a pen and paper, saying to him, Write something, that I may see it. Accordingly, he wrote these two verses: —

What resource hath God's servant when destiny pursueth
him under every circumstance, O thou judger;
When God casteth him into the deep, hand-bound, and said
to him, Beware, beware, that thou be not wetted.¹²⁴

And when she saw the paper, she had compassion upon him, and said to Bahrám, Sell to me this memlook. He replied, O my mistress, I cannot sell him; for I have sold all my memlooks except this one. But the Queen Marjáneh said, I will positively take him from thee, either by sale or as a gift. He said to her, I will not sell him nor give him. She, however, seized him and took him, and, having gone up with him to the castle, sent to Bahrám, saying to him, If thou do not set sail this night from our city, I will take all thy property, and destroy thy ship. When the message, therefore, was brought to him, he was grieved excessively, and said, Verily this voyage hath been unfortunate! He then arose, and prepared himself, and, having taken all that he desired, waited for the night, to proceed on his voyage, and said to the seamen, Take your things, and fill your waterskins with water, and set sail with us at the close of the night. So the seamen betook themselves to perform their business.

Meanwhile, the Queen Marjáneh, when she

had taken El-As'ad and conducted him into the castle, opened the windows looking over the sea, and ordered the female slaves to bring the food. They therefore brought it to her and El-As'ad, and they both ate. She then ordered them to bring the wine; and they brought it, and she drank with El-As'ad. And God (whose perfection be extolled, and whose name be exalted!) inspired her with love for El-As'ad; and she began to fill the cup and to give it to him to drink until his reason quitted him. After this, he arose, and descended from the saloon, and, seeing a door open, he went through it and walked on till he came to a great garden in which were all kinds of fruits and flowers; and he approached a fountain that was in the garden, and, laying himself down there upon his back, he slept, and night overcame him. — Bahrá'm, in the meantime, when the night arrived, called out to the sailors of the vessel, saying to them, Loose your sails, and proceed with us on our voyage. They replied, We hear and obey: but wait until we have filled our water-skins, and then we will loose. The seamen then landed with the water-skins, and went round about the castle, and finding nothing but the walls of the garden, they climbed over them, and descended into the garden, and followed the track that led to the fountain; and on their arriving at it, they found El-As'ad lying on his back. They immediately recognised him, and rejoiced at finding him. So they carried him away, after they had filled their water-skins, and leaped down from the wall,

and conveyed him quickly to Bahrá'm the Magian, saying to him, Receive glad tidings of the accomplishment of thy desire, and of the satisfaction of thy heart, thy drum hath been beaten, and thy pipe hath been sounded: ¹²⁵ for thy captive, whom the Queen Marjáneh took from thee by force, we have found and brought with us. They then threw him down before him. And when Bahrá'm beheld him his heart leaped with joy and his bosom expanded. He bestowed dresses upon them, and ordered them to loose the sails quickly. They therefore loosed them, and proceeded on their voyage to the Mountain of Fire, and continued their course until the morning.

Now as to the Queen Marjáneh, after El-As'ad had gone down from her, she remained a while expecting his return; and when he came not back to her, she arose and searched for him, but found him not. So she lighted the candles, and ordered the female slaves to seek for him. Then she herself descended, and, seeing the garden open, she knew that he must have entered it. She therefore went into it, and found his shoes by the side of the fountain; and she proceeded to search for him throughout the whole of the garden; but saw nothing of him. She continued to search for him about the borders of the garden until the morning, when she inquired respecting the ship. and they told her that it had set sail in the first third of the night. So she knew that the crew had taken him with them, and the event grieved her; she was violently enraged, and gave orders to fit

out immediately ten great ships. She prepared herself, also, for war, and embarked in one of the ten ships; her troops embarking with her, equipped with magnificent accoutrements and weapons of war. They loosed the sails; and she said to the captains of the ships, When ye have overtaken the ship of the Magian, ye shall receive from me robes of honour, and wealth; or, if ye overtake her not, I will kill you every one. The seamen, therefore, were inspired with great fear and hope. They proceeded in the ships that day and the next night, and the second day and the third; and on the fourth day, the vessel of Bahrám the Magian appeared to them; and that day passed not until the Queen's ships had surrounded the ship of the Magian. Bahrám had just then taken forth El-As'ad, and beaten him, and was tormenting him, while El-As'ad cried for relief and deliverance. But he found no creature to relieve or deliver him, and the violent beating tortured him. And the Magian, while he was tormenting him, looked aside, and found that the Queen's ships had surrounded his vessel, and encompassed her as the white of the eye surrounds its black. He made sure of his destruction, and sighed, and exclaimed, Wo to thee, O As'ad! all this hath been occasioned by thee! — Then taking him by his hand, he ordered the sailors to throw him into the sea, saying, By Allah, I will kill thee before mine own death!

Accordingly, the sailors took him up by his hands and feet, and threw him into the midst of

the sea. But God (whose perfection he extolled, and whose name he exalted!), desiring his safety and the prolongation of his term of life, permitted that he should sink, and then rise again; and he beat about with his hands and feet until God smoothed his difficulties. Relief came to him, and the waves, striking him, bore him to a distance from the ship of the Magian, and he reached the shore. So he landed, scarcely believing in his escape, and when he was upon the shore he took off his clothes and wrung them, and, having spread them out to dry, sat down naked, weeping for the calamities and captivity that had befallen him, and recited these two verses:—

O Allah, my patience and resources have failed, and my
bosom is contracted and my means are cut off!
To whom shall the wretched complain of his case unless unto
the Lord, O thou Lord of lords?

After this he arose, and put on his clothes; but knew not whither to go. He ate of the herbs of the earth and of the fruits of the trees, and drank of the water of the rivers, journeying by night and day, until he came in sight of a city. And upon this he rejoiced, and quickened his pace towards the city; but when he arrived at it, the evening had overtaken him, and its gate was shut. It was the same city in which he had been a captive, and to whose King his brother was Wezeer. And when El-As'ad saw that its gate was closed, he returned towards the burial-grounds, where, on arriving, he found a tomb without a door. So he entered it,

and laid himself down to sleep in it, putting his face into his bosom.¹²⁶

Now Bahrám the Magian, when the Queen Marjáneh with her ships overtook him, defeated her by his artifice and subtlety. He returned in safety towards his city, and proceeded thither forthwith, full of joy. And passing by the burial-grounds, he landed from the ship, in accordance with fate and destiny, and walked through the burial-grounds, and saw that the tomb in which El-As'ad was lying was open. So he wondered, and said, I must look into this tomb. And when he looked into it, he saw El-As'ad sleeping there, with his head in his bosom. He therefore looked in his face, and recognised him, whereupon he said to him, Art thou still living? Then he took him up, and conveyed him to his house. He had in his house a subterranean cell, [before mentioned,] prepared for the torture of Muslims, and he had a daughter named Bustán;¹²⁷ and he put heavy irons upon the feet of El-As'ad, and put him down into that cell, commissioning his daughter to torture him night and day until he should die. Having done this, he inflicted upon him a painful beating, and closed the cell upon him, and gave the keys to his daughter.

So his daughter Bustán went down to beat him; but finding him to be an elegant young man, of sweet countenance, with arched eyebrows and black eyes, affection for him entered her heart, and she said to him, What is thy name? He answered her, My name is El-As'ad. And she

said to him, Mayest thou be fortunate, and may thy days be fortunate!¹²⁸ Thou art not deserving of torment, and I know that thou hast been treated unjustly. — And she proceeded to cheer him by conversation, and unfastened his irons. Then she asked him respecting the religion of El-Islám. And he informed her that it was the true and right religion, and that our lord Mohamad was the author of surpassing miracles and manifest signs, and that [the worship of] Fire injured, instead of benefiting: he acquainted her also with the fundamentals of El-Islám; and she yielded to his words. The love of the faith entered her heart, and God (whose name be exalted!) infused into her bosom an affection for El-As'ad; so she pronounced the two professions of the faith,¹²⁹ and became one among the people of felicity. She occupied herself in giving him food and drink, conversed and prayed with him, and prepared for him pottages of fowls, until he gained strength, and his disorders ceased, and he was restored to his former health.

After this, the daughter of Bahrám went forth from El-As'ad, and stood at the door; and lo, the crier proclaimed and said, Whosoever hath with him a handsome young man, of such and such a description, and produceth him, he shall have whatever he demandeth of wealth; and whosoever hath him in his keeping and denieth it, he shall be hanged at the door of his house, and his property shall be plundered, and his dwelling shall be demolished. Now El-As'ad had acquainted Bustán the daughter

of Bahrám with all that had happened unto him: so when she heard this, she knew that he was the person sought. She therefore went in to him, and related to him the news; and he came forth and repaired to the mansion of the Wezeer; and as soon as he saw the Wezeer, he exclaimed, By Allah, verily this Wezeer is my brother El-Amjad! He went up with the damsel behind him to the palace; and on seeing his brother El-Amjad, he threw himself upon him; whereupon El-Amjad recognised him, and in like manner threw himself upon him, and they embraced each other. The memlooks came around them, and El-As'ad and El-Amjad were, for a while, senseless; and when they recovered from their fit, El-Amjad took his brother and went up with him to the Sultán, and related to him his story; upon which, the Sultán ordered him to plunder the house of Bahrám. So the Wezeer sent a company of men to do this; and they repaired to Bahrám's house, and plundered it, and brought up his daughter to the Wezeer, who received her with honour. El-As'ad then described to his brother all the torture that he had suffered, and the acts of kindness that the daughter of Bahrám had done him. El-Amjad, therefore, treated her with increased honour. And after this he related to El-As'ad all that had happened to him with the damsel, and how he had escaped from being hanged, and had become Wezeer. And each of them then complained to the other of the distress that he had suffered from the separation of his brother.

The Sultán next caused the Magian to be brought, and commanded to strike off his head. Bahrám said, O most excellent King, hast thou determined to kill me? He answered, Yes. Then said Bahrám, Have patience with me a little, O King. And he hung down his head towards the ground, and presently, raising it, made profession of the faith, and vowed himself a Muslim to the Sultán. So they rejoiced at his embracing El-Islám. Then El-Amjad and El-As'ad related to him all that had happened to them; and he said to them, O my lords, prepare yourselves to journey, and I will journey with you. And they rejoiced at this, as they did also at his conversion to El-Islám; but they wept violently. Bahrám, therefore, said to them, O my lords, weep not; for ye shall eventually be united [with your family], as Neameh and Noam were united.—And what, they asked him, happened to Neameh and Noam? He replied as follows:—

THE STORY OF NEAMEH AND NOAM ¹³⁰

PERSONS have related (but God is all knowing), that there was, in the city of El-Koofeh,¹³¹ a man who was one of the chiefs of its inhabitants, called Er-Rabeea the son of Hátim. He was a man of great wealth, and of prosperous circumstances, and had been blessed with a son whom he named Neamet-Allah.¹³² And while he was one day at the mart of the slave-brokers, he beheld a female slave offered for sale, with a little girl of surprising beauty and loveliness on her arm. So Er-Rabeea

made a sign to the slave-broker, and said to him. For how much are this female slave and her daughter to be sold? He answered, For fifty pieces of gold. And Er-Rabeea said, Write the contract, and receive the money, and deliver it to her master. He then paid to the slave-broker the price of the slave, and gave him his brokerage; and, having received the female slave and her daughter, went home with them. And when his uncle's daughter [who was his wife] beheld the female slave, she said to him, O son of my uncle, what is this female slave? He answered, I bought her from a desire of possessing this little-one that is on her arm; and know thou that, when she hath grown up, there will be none like her in the countries of the Arabs or foreigners, and none more lovely than she. And the daughter of his uncle said to her, What is thy name, O slave-girl? She answered, O my mistress, my name is Towfeek.¹³³ — And what, she asked, is the name of thy daughter? She answered, Saad.¹³⁴ And she replied, Thou hast spoken truly. Thou art fortunate, and fortunate is he who hath purchased thee. — She then said, O son of my uncle, what name wilt thou give her? — What thou choosest, he answered. She replied, We will name her Noam.¹³⁵ And Er-Rabeea said, There will be no harm in so naming her.

The little Noam was brought up with Neameh¹²⁶ the son of Er-Rabeea in one cradle, and in the same manner they were reared until they attained the age of ten years; and each of them was more beautiful than the other.¹³⁷ The boy used to say to her,

O my sister. And she used to say to him, O my brother. Then Er-Rabeea addressed his son Neameh, when they had attained to this age, and said to him, O my son, Noam is not thy sister; but she is thy slave; and I bought her for thee when thou wast in the cradle: so call her not thy sister from this day. — Then if it is so, replied Neameh to his father, I will marry her. He then went in to his mother, and acquainted her with this; and she said, O my son, she is thy slave. Therefore Neameh the son of Er-Rabeea took her as a wife, and loved her. Four ¹³⁸ years passed over them while they thus lived, and there was not in El-Koofeh a maid more beautiful than Noam, nor any sweeter or more elegant. She had grown up, and read the Kur-án and works of science, and become skilled in various modes of playing upon sundry instruments: she was distinguished by perfection both in singing and in instrumental music, so that she surpassed all the people of her age. And while she was sitting one day with her husband Neameh the son of Er-Rabeea in the drinking-chamber, she took the lute, and tightened its chords, and sang these two verses: —

While thou art my lord, on whose bounty I live, and a sword
by which I may annihilate adversities,
I shall never need recourse to Zeyd nor to 'Amr, ¹³⁹ nor any
but thee, if my ways become strait to me.

And Neameh was greatly delighted. He desired her to sing again; and when she had done so, the youth exclaimed, Divinely art thou gifted, O Noam.

But while they were passing the most agreeable life, El-Hajjáj,¹⁴⁰ in his viceregal mansion, was saying, I must contrive to take away this damsel whose name is Noam, and send her to the Prince of the Faithful, 'Abd-El-Melik the son of Marwán; for there existeth not in his palace her equal, nor is sweeter singing than hers there heard. He then called for an old woman, a kahramáneh, and said to her, Go to the house of Er-Rabeea, and obtain an interview with the damsel Noam, and contrive means to take her away; for there existeth not upon the face of the earth her equal.

The old woman assented to the words of El-Hajjáj; and when she arose on the following morning, she put on her apparel of wool,¹⁴¹ hung to her neck a rosary of thousands of beads,¹⁴² and, taking in her hand a walking-staff, and a leathern water-bottle of the manufacture of El-Yemen, proceeded thither, exclaiming, as she went, Extolled be the perfection of God, and praise be to God, and there is no deity but God, and God is most Great, and there is no strength nor power but in God, the High, the Great! She ceased not her ejaculations in praise of God, and her supplications, while her heart was full of artifice and fraud, until she arrived at the house of Neameh the son of Er-Rabeea at the time of noon-prayers; and she knocked at the door; whereupon the doorkeeper opened to her, and said to her, What dost thou desire? She answered, I am a poor woman, one of those who devote themselves to the service of God, and the time of noon-prayer hath overtaken me; I desire, therefore, to pray

in this blessed place. The doorkeeper replied, O old woman, this is the house of Neameh the son of Er-Rabeea, and it is not a congregational mosque nor a place of worship. — I know, she rejoined, that there is not a congregational mosque nor a place of worship like the house of Neameh the son of Er-Rabeea, and I am a kahramáneh from the palace of the Prince of the Faithful, who have come forth to worship and to travel. The doorkeeper, however, said to her, It is impossible for thee to enter. Many words passed between them, till the old woman clung to him, and said to him, Shall such a person as myself be forbidden to enter the house of Neameh the son of Er-Rabeea, when I go to the houses of emeers and grandees? And Neameh came forth, and, hearing their words, laughed, and ordered her to come in after him.

So Neameh entered, and the old woman followed him until he went in with her to Noam; whereupon the old woman saluted her with the best salutation. And when she beheld Noam, she wondered at her excessive loveliness, and said to her, O my mistress, I commend thee to the protection of God, who hath made thee and thy lord to agree in beauty and loveliness. Then the old woman placed herself at the niche,¹⁴³ and betook herself to inclination and prostration and supplication until the day had passed and the night had come with its thick darkness, when the damsel said, O my mother, give rest to thy feet a while. But the old woman replied, O my mis-

tress, whoso seeketh the world to come wearieth himself in the present world; and whoso wearieth not himself in the present world will not attain to the mansions of the just in the world to come. Then Noam brought the food to the old woman, and said to her, Eat of my food, and beg propitiousness and mercy for me. The old woman, however, replied, Verily I am fasting; but as to thee, thou art a young woman, and eating and drinking and mirth are suitable to thee. God be propitious to thee! God (whose name be exalted!) hath said, Except him who shall repent, and believe, and shall work a righteous work.¹⁴⁴ — The damsel continued sitting a while with the old woman, conversing with her; after which she said to her master, O my master, conjure this old woman to lodge with us for some time; for the impress of devotion is on her countenance. So he replied, Appropriate to her alone a chamber for devotion, and let not any one go in to her; and perhaps God (whose perfection be extolled, and whose name be exalted!) may grant us benefit from the blessing that attendeth her, and not separate us. And the old woman passed that night praying, and reciting [the Kur-án], until the morning, when she came to Neameh and Noam, and, having wished them good morning, said to them, I commend you both to the care of God. But Noam said to her, Whither goest thou, O my mother? My master hath ordered me to appropriate to thee alone a chamber in which thou mayest seclude thyself for devotion. — The old woman

replied, May God preserve him, and continue his favours to you both: but I desire of you that ye charge the doorkeeper not to prevent my ingress to you; and if it be the will of God (whose name be exalted!), I will go about to the holy places, and supplicate for both of you at the close of my prayer and devotion every day and night. She then went forth from the house, while the damsel Noam wept for her separation, not knowing the reason for which she had come to her.

The old woman repaired to El-Hajjáj; and he said to her, What hast thou done? She answered him, Verily I have beheld the damsel, and seen her to be such that women have not given birth to any more beautiful in her age. And El-Hajjáj said to her, If thou accomplish that which I have commanded thee, abundant good fortune will result to thee from me. She replied, I desire of thee a delay of a whole month. And he said to her, I grant thee a month's delay. — The old woman then accustomed herself to frequent the house of Neameh and Noam, who treated her with increased respect. She continued to pass the morning and evening with them, every one in the house welcoming her, until, one day, being with the damsel alone, she said, O my mistress, by Allah, when I visit the holy places, I will pray for thee; and I wish that thou wouldst accompany me, that thou mightest see the sheykhs ¹⁴⁵ that come thither, and they would pray for any blessing for thee that thou desirest. And the damsel Noam replied, By Allah, O my mother, take me with thee.

So the old woman said to her, Ask leave of thy mother-in-law, and I will take thee with me. The damsel, therefore, said to her mother-in-law, the mother of Neameh, O my mistress, ask my master to let me and thee go one day with my mother, the old woman, to prayer and supplication with the poor devotees in the holy places. And when Neameh came, and sat down, the old woman went to him and kissed his hand; but he forbade her doing so: and she prayed for him, and went forth from the house. And on the following day she came again, when Neameh was not in the house, and, accosting the damsel Noam, said to her, We prayed for you yesterday; but arise now and amuse thyself, and return before thy master cometh. So the damsel said to her mother-in-law, I conjure thee by Allah that thou give me permission to go out with this just woman to enjoy the sight of the saints of God in the holy places, and I will return quickly, before my master cometh. The mother of Neameh replied, I fear lest thy master know of it. But the old woman said, By Allah, I will not let her seat herself upon the ground; but she shall look while she standeth upon her feet, and shall not loiter.

She then took the damsel, by this stratagem, and repaired with her to the palace of El-Hajjáj, and acquainted him with her arrival, after she had put her in a private apartment. So El-Hajjáj came and looked at her, and saw her to be the most lovely of the people of her age, and such as he had never seen equalled: but when Noam be-

held him, she covered her face. He left her not until he had summoned his chamberlain; and he mounted with him fifty horsemen, and commanded him to take the damsel upon an excellent and swift dromedary, to repair with her to Damascus, and to deliver her to the Prince of the Faithful, 'Abd-El-Melik the son of Marwán, to whom he wrote a letter. And he said to the chamberlain, Give him this letter, and bring from him an answer, and make haste in returning. The chamberlain, therefore, went, and took the damsel upon a dromedary, and journeyed with her, she remaining all the while with tearful eye on account of the separation of her master, until they arrived at Damascus. He begged permission to present himself to the Prince of the Faithful, who gave him permission, and he went in to him, and acquainted him with the affair of the damsel; whereupon the Khaleefeh appropriated to her exclusively a private apartment.

The Khaleefeh then went into his Hareem, and, seeing his wife, he said to her, El-Hajjáj hath purchased for me a slave-girl from among the daughters of the Kings of El-Koofeh,¹¹⁶ for ten thousand pieces of gold, and hath sent to me this letter, and her with the letter. His wife replied, May God increase to thee his bounty! And after this, the sister of the Khaleefeh went in to the damsel; and when she beheld her, she said, By Allah, he is not disappointed in whose abode thou art, were thy price a hundred thousand pieces of gold! And the damsel Noam said to her, O lovely-

faced, to whom among the Kings belongeth this palace, and what city is this? She answered her, 'This is the city of Damascus, and this is the palace of my brother, the Prince of the Faithful, 'Abd-El-Melik the son of Marwán. Then she said to the damsel, It seemeth that thou knewest not this. —By Allah, O my mistress, replied Noam, I had no knowledge of it. The sister of the Khaleefeh said, And did not he who sold thee and took thy price inform thee that the Khaleefeh had bought thee? And when the damsel heard these words, her tears flowed, and she lamented, and said within herself, The stratagem hath been accomplished against me. Then she said within herself, If I speak, no one will believe me: so I will be silent and be patient; for I know that the relief of God is near at hand. And she hung down her head in bashfulness, and her cheeks were reddened by her late travelling and by the sun. The sister of the Khaleefeh left her that day, and came to her on the following day with linen and with necklaces of jewels, and attired her.

After this, the Prince of the Faithful came in to her, and seated himself by her side, and his sister said to him, Look at this damsel in whom God hath united every charm of beauty and loveliness. So the Khaleefeh said to Noam, Remove the veil from thy face. But she removed it not, and he saw not her face. He beheld, however, her wrists, and love for her penetrated into his heart, and he said to his sister, I will not visit her again until after three days, that she may in the mean time

be cheered by thy conversation. He then arose and went forth from her. And the damsel remained reflecting upon her case, and sighing for her separation from her master Neameh. And when the next night came, she fell sick of a fever, and ate not nor drank, and her countenance and her charms became changed. So they acquainted the Khaleefeh with this, and her case distressed him, and he brought in to her the physicians and men of penetration; but no one could discover a remedy for her.

Meanwhile, her master Neameh came to his house, and, seating himself upon his bed, called out, O Noam! But she answered him not. So he arose quickly, and called out again; but no one came in to him; for every female slave in the house hid herself, in her fear of him. He therefore went to his mother, and found her sitting with her hand upon her cheek; and he said to her, O my mother, where is Noam? — O my son, she answered, with one who is more trustworthy than myself respecting her; namely, the just old woman; for she went forth with her to visit the poor devotees, and to return. — And when, said he, was she accustomed to do this? And at what hour did she go forth? — She answered, She went forth early in the morning. — And how didst thou give her permission to do so? he asked. — O my son, she answered, it was she who persuaded me to it. And Neameh exclaimed, There is no strength nor power but in God, the High, the Great! He then went forth from his house, in a state of distraction,

and, repairing to the chief of the police, said to him, Dost thou employ stratagems against me, and take my slave-girl from my house? I will assuredly journey and complain against thee to the Prince of the Faithful. — So the chief of the police said, And who took her? He answered, An old woman, of such and such a description, clad in garments of wool, and having in her hand a rosary, the beads of which were thousands in number. And the chief of the police replied, Acquaint me with the old woman, and I will deliver to thee thy slave-girl. — And who knoweth the old woman? said Neameh. — And who, said the chief of the police, knoweth what is hidden from the senses, except God, whose perfection be extolled, and whose name be exalted? But he knew that she was an artful woman employed by El-Hajjáj. Neameh then said to him, I look for my slave-girl from none but thee, and El-Hajjáj shall decide between me and thee. And he replied, Go unto whom thou wilt.

So Neameh went to the palace of El-Hajjáj. His father was one of the chief people of El-Koofeh: therefore when he arrived at the residence of El-Hajjáj, the chamberlain went in and informed him of the case, and El-Hajjáj said, Bring him in unto me. And when he stood before him, El-Hajjáj said to him, What is thy business? Neameh answered him, Such and such things have happened unto me. And El-Hajjáj said, Bring ye to me the chief of the police, and we will order him to search for the old woman. Accordingly, when the chief

of the police came, he said to him, I desire of thee that thou search for the slave-girl of Neameh the son of Er-Rabeea. The chief of the police replied, None knoweth what is hidden from the senses, except God, whose name be exalted! But El-Hajjáj said to him, Thou must take with thee horsemen, and seek for the damsel in the roads, and look in the towns. Then looking towards Neameh, he said to him, If thy slave-girl return not, I will give to thee ten slave-girls from my own mansion, and ten from the mansion of the chief of the police. And he said to the chief of the police, Go forth to search for the damsel. So he went forth.

Neameh was full of grief, and despaired of life. He had attained the age of fourteen years, and there was no hair upon the sides of his face. He wept and lamented, and separated himself from his house, and ceased not to weep until the morning. And his father came and said to him, O my son, verily El-Hajjáj hath employed a stratagem against the damsel, and taken her; but from hour to hour God giveth relief. Still anxieties increased upon Neameh, and he knew not what to say, nor recognised any who came in to him. He remained in a state of infirmity three months, so that his whole condition became changed, and his father despaired of him; and the physicians visited him, and said, There is no cure for him except the damsel.

But while his father was sitting one day, he heard of a skilful physician, a Persian, whom

the people described as possessing a sure knowledge of medicine and astrology and geomancy. So Er-Rabeea called for him; and when he came, he seated him by his side, treated him with honour, and said to him, See the state of my son. And he said to Neameh, Give me thy hand. He therefore gave him his hand, and the physician felt his joints, and looked in his face, and laughed. Then turning his eyes towards his father, he said, Thy son hath nothing else than a disease in his heart. And Er-Rabeea replied, Thou hast spoken truly, O sage: consider, then, the case of my son with thy science, and acquaint me with all his circumstances, and hide from me nothing of his case. So the Persian said, He is engrossed by love for a damsel, and this damsel is in El-Basrah or in Damascus, and there is no cure for thy son but his union with her. And Er-Rabeea said, If thou bring them together, thou shalt receive from me what will make thee happy, and shalt live all thy life in wealth and delight. — Verily, replied the Persian, this affair is soon managed, and easy. Then looking towards Neameh, he said to him, No harm will befall thee; therefore be of good heart and cheerful eye. And he said to Er-Rabeea, Take forth from thy property four thousand pieces of gold. He therefore took them forth, and delivered them to the Persian, who said to him, I desire that thy son journey with me to Damascus, and, if it be the will of God (whose name be exalted!), I will not return but with the damsel. Then he looked towards the youth, and said to him,

What is thy name? He answered, Neameh. And he said, O Neameh, sit, and be in the care of God (whose name be exalted!): God hath united thee with the damsel. And upon this he sat up. And the Persian said to him, Fortify thy heart; for we will set forth on our journey as on this day: eat, therefore, and drink, and enjoy thyself, that thou mayest acquire strength for the journey.

The Persian then applied himself to the accomplishment of all that he required, and received from the father of Neameh as much as made up the sum of ten thousand pieces of gold, with the horses and camels and other beasts that he required to carry the burdens on the way. After this, Neameh bade farewell to his father and his mother, and journeyed with the sage to Aleppo. But he learnt no tidings of the damsel. Then they arrived at Damascus; and after they had remained there three days, the Persian took a shop, and stocked its shelves with precious China-ware and covers, decorated the shelves with gold and costly materials, placed before him glass bottles containing all kinds of ointments and all kinds of syrups, put round the bottles cups of crystal, and placed the astrolabe before him. He clad himself in the apparel of sages and physicians, and stationed Neameh before him, having clad him in a shirt and a melwatah of silk, and girded him with a silken kerchief embroidered with gold. He then said to him, O Neameh, thou art from this day my son; therefore call me not otherwise than thy

father, and I will not call thee but as son. So Neameh replied, I hear and obey. The people of Damascus now assembled before the shop of the Persian, gazing at the beauty of Neameh and at the beauty of the shop and the goods that it contained; and the Persian conversed with Neameh in the Persian language; Neameh doing the same with him; for he knew that language, as was usually the case with the sons of the great. The Persian became celebrated among the people of Damascus, and they began to describe to him their pains, and he gave them the remedies. He continued to perform the wants of the people, and the inhabitants of Damascus flocked to him, his fame spreading through the city and into the houses of the great.

And while he was sitting one day, lo, an old woman approached him, riding upon an ass with a stuffed saddle of brocade adorned with jewels; and she stopped at the Persian's shop, and, pulling the ass's bridle, made a sign to the Persian, and said to him, Hold my hand. So he took her hand, and she alighted from the ass, and said, Art thou the Persian physician who camest from El-'Erák? He answered, Yes. And she said, Know that I have a daughter, and she is suffering from a disease. She then acquainted him with the symptoms, and he said to her, O my mistress, what is the name of this damsel, that I may calculate her star,¹⁴⁷ and know at what hour the drinking of the medicine will be suitable to her. — O brother of the Persians,¹⁴⁸ she answered, her name is Noam,

And when the Persian heard the name of Noam, he began to calculate, and to write upon his hand; ¹⁴⁹ and said to her, O my mistress, I will not prescribe for her a remedy until I know from what country she is, on account of the difference of air: acquaint me, therefore, in what country she was brought up, and how many years is her age. So the old woman replied, Her age is fourteen years, and the place where she was reared is in the province of El-Koofeh, in El-'Erák. — And how many months, said the Persian, hath she been in this country? The old woman answered him, She hath resided in this country but a few months. And when Neameh heard the words of the old woman, and the name of his slave-girl, his heart palpitated. The Persian then said to her, Such and such remedies will be suitable to her. The old woman, therefore, said to him, Give me what thou hast prescribed, and may the blessing of God (whose name be exalted!) attend it. And she threw to him ten pieces of gold upon the seat of the shop. So the sage looked towards Neameh, and ordered him to prepare for her the drugs of which the remedy was to be composed; and the old woman began to look at Neameh, and to say, I invoke God's protection for thee, O my son! Verily her form is like thine! — Then she said to the Persian, O brother of the Persians, is this thy memlook or thy son? He answered her, He is my son. Neameh then put the things for her into a small box, and, taking a paper, wrote upon it these two verses: —

If Noam bestow on me a glance I care not if Soadà grant favours, or Juml ¹⁵⁰ confer benefits.

They said to me, Relinquish her, and receive twenty like her.
But there is none like her, and I will not relinquish her.

He put the paper into the little box, and sealed it, and wrote upon its cover, in the Koofee character,¹⁵¹ I am Neameh the son of Er-Rabeea of El-Koofeh. Then he placed the little box before the old woman.

She therefore took it, and, having bidden them farewell, departed to the palace of the Khaleefeh. And when she went up with the things to the damsel, she placed the little box of medicine before her, saying to her, O my mistress, know that there hath come unto our city a Persian physician, than whom I have not seen one more acquainted with matters relating to diseases. And I mentioned to him thy name, after I had informed him of the symptoms of thy complaint; whereupon he knew thy disease, and prescribed the remedy. Then he gave orders to his son, who packed up for thee this medicine. And there is not in Damascus any one more lovely or more elegant than his son, nor any more comely than he in apparel. Nor hath any one a shop like his shop. — So she took the little box, and saw, written upon its cover, the name of her master and the name of his father. And when she saw this, her complexion changed, and she said, There is no doubt but that the owner of the shop hath come on my account. Then she said to the old woman, Describe to me this young man. And she replied, His name is Neameh,

and upon his right eyebrow is a scar; he is clad in costly apparel, and is endowed with consummate beauty. The damsel then said, Hand me the medicine, and may it be attended with the blessing of God (whose name be exalted!), and his aid. And she took the medicine, and swallowed it, laughing, and said to the old woman, Verily it is blessed medicine. And after this, she searched in the little box, and saw the paper. She therefore opened it and read it; and when she understood its meaning, she felt assured that the writer was her master: so her soul was cheered, and she rejoiced; and when the old woman saw that she laughed, she said to her, Verily this is a blessed day. Noam then said, O kahramáneh, I desire food and beverage. And the old woman said to the female slaves, Bring the tables and the dainty viands to your mistress. Accordingly they brought to her the viands, and she sat to eat. And lo, 'Abd-El-Melik the son of Marwán came in to them, and, seeing the damsel sitting and eating the repast, he rejoiced. And the kahramáneh said, O Prince of the Faithful, may the health of thy slave-girl Noam rejoice thee: for there hath arrived at this city a physician, than whom I have seen none more acquainted with diseases and their remedies; and I brought her some medicine from him, and after she had taken of it once, health returned to her, O Prince of the Faithful. Upon this, the Prince of the Faithful said, Take a thousand pieces of gold, and apply thyself to means for her complete restoration.

He then went forth, rejoicing at the damsel's recovery, and the old woman repaired to the shop of the Persian with the thousand pieces of gold, and gave them to him, telling him that she was a female slave of the Khaleefeh. And she handed to him a paper which Noam had written. So the Persian took it, and handed it to Neameh, who, as soon as he saw it, knew her handwriting, and fell down in a swoon; and when he recovered, he opened the paper, and found written in it, —

From the slave-girl despoiled of her happiness, the infatuated in her mind, the separated from the beloved of her heart. — To proceed. Your letter hath reached me, and expanded the bosom, and rejoiced the heart; and it was as the poet hath said, —

The letter arrived, and may the fingers that wrote it be spared to me till they are made to drip with sweet scents. It was as when Moosà was restored to his mother; or when the garment of Yoosuf was brought to Yaakoob.¹⁵²

When Neameh read this couplet, his eyes poured forth tears. So the kahramáneh said to him, What maketh thee weep, O my son? May God never make thine eye to shed tears! — And the Persian said, O my mistress, how can my son refrain from weeping, when he is the master of this slave-girl, Neameh the son of Er-Rabeea of El-Koofeh, and when the health of this damsel dependeth upon seeing him, and she hath no disease but the love that she beareth him? Take thou then, O my mistress (he continued), these thousand pieces of gold for thyself, and thou shalt

receive from me more than that; and look upon us with the eye of mercy; for we know not any means of rectifying this affair but through thee. — So she said to Neameh, Art thou her master? He answered, Yes. And she said, Thou hast spoken truth; for she ceaseth not to mention thee. Neameh therefore acquainted her with what had happened to him from first to last; and the old woman said, O youth, thou canst not obtain an interview with her but through my means.

She then mounted, and returned immediately, and, going in to the damsel, looked in her face, and laughed, and said to her, It becometh thee, O my daughter, to weep and to fall sick on account of the separation of thy master, Neameh the son of Er-Rabeca of El-Koofeh. So Noam said, The veil hath been removed unto thee, and the truth hath been revealed to thee. And the old woman replied, Let thy soul be happy and thy bosom dilate; for, by Allah, I will unite you both, though the loss of my life be the consequence of it.

Then returning to Neameh, she said to him, I went back to the damsel, and had an interview with her, and found her to have a longing desire for thee, greater than that which thou feelest for her; for the Prince of the Faithful desireth to visit her, and she refuseth to receive him. Now if thou have a firm heart, and strength of mind, I will bring you together, and expose myself to peril in your cause, and contrive a stratagem and employ an artifice by which to introduce thee into the palace of the Prince of the Faithful, that thou

mayest have an interview with the damsel; for she cannot go forth. — So Neameh replied, May Allah recompense thee well! Then she bade him farewell, and repaired to the damsel, and said to her, Verily the soul of thy master departeth by reason of his love for thee, and he desireth an interview with thee. What, then, sayest thou on this matter? — Noam answered, And I am in the same state: my soul departeth, and I desire an interview with him. Upon this, therefore, the old woman took a wrapper containing female ornaments and a suit of women's apparel, and, repairing again to Neameh, said to him, Come into some place with me alone. So he went with her into an apartment behind the shop; and she dyed the ends of his fingers with hennà, decked his wrists [with bracelets], decorated his hair [with the ornamented strings of silk],¹⁵³ and clad him in the apparel of a slave-girl, adorning him with the best of the things with which female slaves are decked, so that he appeared like one of the black-eyed virgins of Paradise. And when the kahramáneh beheld him in this state, she exclaimed, Blessed be Allah, the best of Creators! By Allah, thou art handsomer than the damsel! — She then said to him, Walk, and incline the left shoulder forward, and the right backward, and move thy hips from side to side.¹⁵⁴ So he walked before her as she directed him; and when she saw that he knew the gait of women, she said to him, Wait until I come to thee next night, if it be the will of God (whose name be exalted!), and then I will

take thee and conduct thee into the palace; and when thou seest the chamberlains and servants, be bold, and stoop thy head, and speak not with any one. I will prevent their speaking to thee; and in God I trust for success.

Accordingly, when the following morning came, the kahramáneh returned to him, and took him and went up with him to the palace. She entered before him, and he followed her steps; but the chamberlain would have prevented his entering; so she said to him, O most ill-omened of slaves, she is the slave-girl of Noam, the concubine of the Prince of the Faithful, and how dost thou presume to prevent her entering? She then said, Enter, O slave-girl. He therefore entered with the old woman; and they proceeded without stopping to the door which opened into the court of the palace, when the old woman said to him, O Neameh, strengthen thyself and fortify thy heart, and enter the palace; then turn to thy left, and count five doors, and enter the sixth door; for that is the door of the place prepared for thee; and fear not if any one address thee; but do not speak with him. And she proceeded with him until they arrived at the doors, when the chamberlain who was commissioned to guard those doors accosted her and said to her, Who is this slave-girl? The old woman answered him, Our mistress desireth to purchase her. The eunuch replied, No one entereth without the permission of the Prince of the Faithful: return with her, therefore; for I will not suffer her to enter, as I have been

commanded to do thus. — O great chamberlain, rejoined the kahramáneh, where is thy reason? Verily Noam, the Khaleefeh's slave-girl, to whom his heart is devoted, hath recovered her health, and the Prince of the Faithful scarce believeth her recovery, and she desireth to purchase this damsel; therefore prevent not her entering, lest it be told her that thou hast done so, and she be enraged against thee; for if she be incensed against thee she will cause thy head to be struck off. — Then she said, Enter, O slave-girl, and attend not to his words, and inform not thy mistress that the chamberlain opposed thine entering.

So Neameh stooped his head, and entered, and designed to turn to his left; but he mistook, and turned to his right; and he meant to count five doors, and to enter the sixth; but he counted six, and entered the seventh. And when he had entered this door, he saw a place furnished with brocade; its walls were hung with curtains of silk worked with gold; and in it were perfuming-vessels with aloes-wood and ambergris and strong-scented musk; and he saw a couch at the upper end, furnished with brocade. Neameh, therefore, seated himself upon it, not knowing what was decreed him in the secret purpose of God; and as he was sitting reflecting upon his case, lo, the sister of the Prince of the Faithful came in to him, attended by her maid. Seeing the youth sitting there, she imagined him to be a slave-girl: so she advanced to him, and said to him, Who art thou, O slave-girl, and what is thy story,

and what is the reason of thine entering this place? But Neameh spoke not, nor returned her any answer. She then said, O slave-girl, if thou be one of the concubines of my brother, and he hath been incensed against thee, I will conciliate his favour towards thee. But Neameh still returned her no answer. And upon this she said to her maid, Stand at the door of the chamber, and suffer no one to enter. Then she approached him, and, observing his loveliness, said, O damsel, inform me who thou art, and what is thy name, and what is the reason of thine entering hither; for I have never before seen thee in our palace. Neameh, however, returned her no answer. And thereupon the sister of the King was angry, and put her hand upon Neameh's bosom; and, finding that it was not formed like that of a female, she was about to take off his outer clothes, that she might discover who he was. So Neameh said to her, O my mistress, I am a memlook, and do thou purchase me: I implore thy protection; then grant it me. And she said, No harm shall befall thee. Who, then, art thou, and who admitted thee into this my chamber? — Neameh answered her, I, O Queen, am known by the name of Neameh the son of Er-Rabcea of Ēl-Koofeh, and I have exposed my life to peril for the sake of my slave-girl Noam, whom El-Hajjáj, having employed a stratagem against her, hath taken and sent hither. And she said to him again, No harm shall befall thee. Then calling to her maid, she said to her, Go to the private chamber of Noam.

Now the kahramáneh had gone to the chamber of Noam, and said to her, Hath thy master come to thee? She answered, No, by Allah. So the kahramáneh said, Probably he hath made a mistake, and entered some other chamber than thine, and missed his way to thine apartment. And Noam exclaimed, There is no strength nor power but in God, the High, the Great! Our appointed term hath expired, and we perish!—They then sat together reflecting, and while they were in this state, lo, the maid of the Khaleefeh's sister came in to them, and, having saluted Noam, said to her, My mistress summoneth thee to her entertainment. Noam therefore replied, I hear and obey. And the kahramáneh said, Perhaps thy master is with the sister of the Khaleefeh, and the veil hath been removed. So Noam rose immediately, and proceeded until she went in to the Khaleefeh's sister, whereupon the latter said to her, This is thy master who is sitting with me, and it seemeth that he hath mistaken the place; but thou hast nothing to fear, nor hath he, if it be the will of God, whose name be exalted! And when Noam heard these words from the sister of the Khaleefeh, her soul became tranquillized. She advanced to her master, Neameh, and when he beheld her he rose to her. Each of them pressed the other to the bosom, and they both fell down senseless. And when they recovered, the sister of the Khaleefeh said to them, Seat yourselves, that we may contrive means of deliverance from this predicament into which we have fallen. So they both replied, We hear and

obey; and it is thine to command. And she said, By Allah, no evil shall ever befall you from us. Then she said to her maid, Bring the repast and the beverage. She therefore brought them. And they ate as much as sufficed them; after which, they sat drinking. The cups circulated among them, and their sorrows quitted them; but Neameh said, Would that I knew what will happen after this! The sister of the Khaleefeh then said to him, O Neameh, dost thou love thy slave-girl Noam? He answered her, O my mistress, verily it is the love of her that hath placed me in the state of peril of my life in which I now am. And she said to Noam, O Noam, dost thou love thy master Neameh? — O my mistress, she answered, verily it is the love of him that hath wasted my body and changed my whole condition. And the Khaleefeh's sister replied, By Allah, ye love each other, and may the person who would separate you cease to exist! Let your eyes, then, be cheerful, and your souls be happy! — So at this they rejoiced.

Then Noam demanded a lute, and they brought it to her, and she took it and tuned it, and, delighting her hearers with the sounds that she produced, she sang these verses: —

When the slanderers were not content with aught but our
separation, though neither of us owed a debt of blood
to them,
And they poured upon our ears all the din of war, and my
protectors and helpers at the time failed,
I fought them with thine eyes and my tears and my breath,
— with the sword and with the torrent and with fire.

And she handed the lute to her master Neameh, saying to him, Sing to us some verses. So he took the lute and tuned it, and, having struck some joy-exciting notes, sang these verses: —

The full moon would resemble thee, were it not freckled;
and the sun would be like thee, were it not eclipsed.
Verily I wonder — but how full is love of wonders: accom-
panied by anxieties and ardour and passion! —
That I see the way short when I go to the beloved, and long
when I journey away from her.

And when he had finished his song, Noam filled for him a cup, and handed it to him. He therefore took it and drank it; and then filled another cup, which he handed to the sister of the Kha-leefeh, who drank it, and took the lute, and, having tuned its strings, sang this couplet: —

Sorrow and mourning reside in my heart, and violent ardour
frequenteth my bosom:
The wasting of my body hath become conspicuous, and my
frame is rendered infirm by desire.

She then handed the lute to Neameh the son of Er-Rabeea, who took it and tuned its strings, and sang this other couplet: —

O thou to whom I gave my soul, and who hast tortured it,
and from whom I would liberate it, but could not!
Grant the lover a remedy to save him from destruction,
before he dieth; for this is his last breath!

They continued singing verses, and drinking to the melodious sounds of the chords, full of delight and cheerfulness, and joy and happiness;

and while they were in this state, lo, the Prince of the Faithful came in to them. As soon as they beheld him, they rose to him, and kissed the ground before him; and he looked at Noam, who had the lute in her hand, and said, O Noam, praise be to God who hath dispelled from thee thy affliction and pain! Then looking towards Neameh, who was still in the state already described, he said [to his sister], O my sister, who is this damsel that is by the side of Noam? His sister answered him, O Prince of the Faithful, thou hast a female slave among those designed for thy concubines, who is a cheering companion, and Noam doth not eat nor drink unless she is with her. And she recited the saying of the poet: —

They are two opposites, and together display different charms; and the beauty of one opposite appears from contrast with the other.

— By Allah, the Great, said the Khaleefeh, verily she is comely as Noam, and to-morrow I will appoint her a separate apartment by the side of Noam's, and send forth for her the furniture and linen, and I will send to her everything that is suitable to her, in honour to Noam. And the sister of the Khaleefeh demanded the food, and she placed it before her brother, who ate, and remained sitting in their company. He then filled a cup, and made a sign to Noam that she should sing him some verses; whereupon she took the lute, after she had drunk two cups, and sang this couplet: —

When my cup-companion hath given me to drink again and again, three fermenting cups,
I drag my skirts all the night in pride, as though I were thy prince, O Prince of the Faithful.

And the Prince of the Faithful was delighted, and he filled another cup, and handed it to Noam, commanding her to sing again. Accordingly, after she had drunk the cup, she touched the strings, and sang these verses: —

O most noble of men in the present age, of whom none can boast that he is the equal!
O matchless in dignity and liberality! O Chief and King, in everything renowned!
O Sovereign of all the Kings of the earth, who givest largely, yet imposest not obligation nor pain!
May my Lord preserve thee, mortifying thine enemies, and success and victory brighten thy fortune!

And when the Khaleefeh heard these verses from Noam, he said to her, Divinely art thou gifted, O Noam! How eloquent is thy tongue, and how manifest is the perspicuity of thy language!

They thus passed their time in joy and happiness until midnight, when the sister of the Khaleefeh said, Hear, O Prince of the Faithful, I have seen, in books, a story of a certain person of rank. — And what is that story? said the Khaleefeh. His sister answered him, Know, O Prince of the Faithful, that there was, in the city of El-Koofeh, a youth named Neameh the son of Er-Rabeea; and he had a slave-girl whom he loved, and who loved him. She had been brought up with him in the same bed; and when they both grew

up, and mutual love took possession of them, fortune smote them with its adversities, and afflicted them with its calamities, and decreed their separation. The slanderers employed a stratagem against her, until she came forth from his house, and they took her by stealth from the place of his residence. Then the person who stole her sold her to one of the Kings for ten thousand pieces of gold. Now the slave-girl had the same love for her master as he had for her: so he quitted his family and his house, and journeyed to seek for her, and devised means for obtaining a meeting with her. He continued separated from his family and his home, and exposed himself to peril, devoting his soul to the cause, until he obtained an interview with his slave-girl.¹⁵⁵ But when he had come to her, they had scarcely sat down, when the King who had purchased her from the person who stole her came in to them, and hastily ordered that they should be put to death; not acting equitably, nor granting them any delay in his sentence. What, then, sayest thou, O Prince of the Faithful, respecting the want of equity in this King? — The Prince of the Faithful answered, Verily this was a wonderful thing, and it was fit that this King should pardon when he was able to punish; for it was incumbent on him to regard, in his conduct to them, three things: the first, that they were bound by mutual love; and the second, that they were in his abode, and in his power; and the third, that it becometh the King to be deliberate in judging other people; and how

much more so, then, in the case in which he is himself concerned? This King, therefore, did a deed not like the actions of Kings. — Then his sister said to him, O my brother, by the Kings of the heavens and the earth, I beg that thou order Noam to sing, and that thou listen to that which she shall sing. So he said, O Noam, sing to me. And, with charming modulations, she sang these verses: —

Fortune was treacherous, and ever hath it been so, smiting
down hearts, and kindling solicitudes,
And separating lovers after their union, so that thou seest
the tears flow in torrents down their cheeks.
They were, and I was with them, and my life was delightful,
and fortune frequently brought us together.
I will therefore pour forth blood with my tears in my grief
for thy loss nights and days.

And when the Prince of the Faithful heard these verses, he was moved with excessive delight.

His sister then said to him, O my brother, he who passeth a sentence upon himself must fulfil it, and act as he hath said; and thou hast passed a sentence upon thyself by this decision. And she said, O Neameh, stand upon thy feet; and so stand thou, O Noam. So they both stood up. And the sister of the Khaleefeh said, O Prince of the Faithful, this person who is standing here is the stolen Noam, whom El-Hajjáj the son of Yoosuf Eth-Thakafee stole, and sent to thee, lying in that which he asserted in his letter; namely, that he had purchased her for ten thousand pieces of gold. And this person standing here is Neameh

the son of Er-Rabcea, her master. And I beseech thee by the honour of thy pure forefathers that thou forgive them, and restore them to each other, that thou mayest acquire a recompense on their account; for they are in thy power, and have eaten of thy food and drunk of thy beverage. I am the intercessor for them, and beg of thee the gift of their lives.

And upon this the Khaleefeh said, Thou hast spoken truly: I passed that sentence, and I pass not a sentence and revoke it. He then said, O Noam, is this thy master? She answered him, Yes, O Prince of the Faithful. And he said, No harm shall befall either of you; for I yield you up to each other. Then he said, O Neameh, and how knewest thou her situation, and who described to thee this place? — O Prince of the Faithful, he answered, hear my story, and listen to my tale; for by thy pure forefathers I will not conceal from thee anything. And he related to him the whole of his affair, telling him how the Persian sage had acted with him, and what the kahramáneh had done, and how she had brought him into the palace, and he had mistaken the doors. And the Khaleefeh wondered at this extremely. He then said, Bring hither to me the Persian. So they brought him before him; and he appointed him to be one of his chief officers, bestowed upon him robes of honour, and commanded that a handsome present should be given to him, saying, Him who hath thus managed, it is incumbent on us to make one of our chief officers. The Khaleefeh also treated

with beneficence Neameh and Noam, bestowing favours upon them and upon the kahramáneh; and Neameh and Noam remained with him seven days in happiness and delight, living a most pleasant life. Then Neameh begged permission of him to depart with his slave-girl, and he gave them permission to depart to El-Koofeh. Accordingly they set forth on their journey, and Neameh was united again with his father and his mother, and they enjoyed the most happy life, until they were visited by the terminator of delights and the separator of companions.

CONCLUSION OF THE STORY OF EL-AMJAD AND EL-AS'AD, &c.

When El-Amjad and El-As'ad heard this story from Bahrám, they wondered at it extremely. They passed the next night, and when the following morning came, they mounted, and desired to go to the King. So they asked permission to enter, and he gave it them: and when they went in, he received them with honour, and they sat conversing.

But while they were thus sitting, lo, the people of the city cried out, and vociferated one to another, calling for help; and the chamberlain came in to the King, and said to him, Some King hath alighted with his troops before our city, and they are with drawn swords, and we know not what is their purpose. The King therefore acquainted his Wezeer El-Amjad and his brother El-As'ad



with that which he had heard from the chamberlain, and El-Amjad said, I will go forth to him, and ascertain the cause of his coming. So El-Amjad went out from the city, and found the King attended by numerous troops and mounted memlooks. And when they saw him, they knew that he was an envoy from the King of the city. They therefore took him and brought him before the Sultán; and when he came into his presence, he kissed the ground before him; and lo, the [supposed] King was a woman, with her face covered with a lithám. And she said, Know that I have nothing to demand of you in this city but a beardless memlook, and if I find him with you, no harm shall befall you; but if I find him not, a fierce slaughter shall ensue between me and you; for I have come for no other purpose than to seek him. El-Amjad therefore said, O Queen, what is the description of this memlook, and what is his story, and what is his name? She answered, His name is El-As'ad, and my name is Marjáneh; and this memlook came to me in the company of Bahrám the Magian, who refused to sell him: so I took him from him by force; but he fell upon him and took him away from me in the night by stealth; and as to the description of his person, it is of such and such kind. And when El-Amjad heard this, he knew that he was his brother El-As'ad. He therefore said to her, O Queen of the age, praise be to God who hath brought us relief! Verily this memlook is my brother. — He then related to her his story, and

told her what had happened to them in the land of exile, acquainting her also with the cause of their departure from the Ebony Islands; whereat the Queen Marjáneh wondered; and she rejoiced at finding El-As'ad, and bestowed a robe of honour upon his brother El-Amjad. After this, El-Amjad returned to the King, and informed him of what had occurred: whereupon they all rejoiced. The King then descended with El-Amjad and El-As'ad, to repair to the Queen; and when they went in to her they sat and conversed.

And as they were so engaged, lo, the dust rose until it covered the surrounding tracts, and after a while it subsided, and discovered numerous forces, like the swelling sea, equipped with accoutrements and arms; and they approached the city, and then surrounded it as the ring surrounds the little finger, and drew their swords. Upon this, El-Amjad and El-As'ad said, Verily unto God we belong, and verily unto Him we return! What is this great army? Doubtless it is an enemy; and if we make not an alliance with this Queen Marjáneh to contend with them, they take the city from us and slay us; and we have no resource but to go forth to them and ascertain wherefore they have come. — Then El-Amjad arose, and passed from the gate of the city by the army of the Queen Marjáneh; and when he came to the second army, he found it to be that of his grandfather the King El-Ghayoor, the father of his mother the Queen Budoor. So when he entered into his presence, he kissed the ground before him, and delivered

to him the message; whereupon the King said, My name is the King El-Ghayoor, and I have come journeying forth, fortune having afflicted me by the loss of my daughter Budoor; for she quitted me, and returned not to me, and I have heard no tidings of her, nor of her husband Kamar-ez-Zemán. Have ye, then, any tidings of them? — And El-Amjad, on hearing this, hung down his head for a while towards the ground, reflecting, until he felt convinced that this was his grandfather, the father of his mother. Then raising his head, he kissed the ground before him, and informed him that he was the son of his daughter Budoor. And as soon as the King heard that he was the son of his daughter, he threw himself upon him, and they both began to weep. The King El-Ghayoor exclaimed, Praise be to God, O my son, that He hath preserved thee, and that I have met with thee! And El-Amjad informed him that his daughter Budoor was well, and also his own father Kamar-ez-Zemán, telling him that they were in a city called the City of the Ebony Islands. He informed him, also, that Kamar-ez-Zemán, his father, had been incensed against him and his brother, and had given orders to slay them, and that the Treasurer had been moved with pity for them, and left them without putting them to death. And upon this, the King El-Ghayoor said, I will return with thee and thy brother to thy father, and reconcile you, and remain with you. So El-Amjad kissed the ground before him. Then the King El-Ghayoor bestowed a robe of honour upon

El-Amjad, his daughter's son; and he returned smiling to the King of the city, and acquainted him with the affair of the King El-Ghayoor. And he wondered at this extremely. He sent to the King El-Ghayoor the offerings of hospitality, horses and camels and sheep and provender and other things; and the like he sent forth to the Queen Marjaneh, informing her of what had happened: whereupon she said, I will accompany you with my troops, and will endeavour to maintain peace.

And while they were thus circumstanced, lo, again a dust rose until it overspread the surrounding tracts, and the day became black from it. They heard beneath it cries and vociferations, and the neighing of horses, and beheld swords glittering, and lances uplifted. And when this army approached the city, and saw the two other armies, they beat the drums. At the sight of this, the King of the city exclaimed, This is none other than a blessed day! Praise be to God who hath caused us to make peace with these two armies; and if it be the will of God, He will give us peace with this other army also. — He then said, O Amjad, go forth, thou and thy brother El-As'ad, and learn ye for us the occasion of the coming of these troops; for they are a vast army: I have never seen any more so. Accordingly El-Amjad and his brother El-As'ad went forth. The King having closed the gate of the city, in his fear of the troops that surrounded it, they opened it, and the two brothers proceeded till they arrived at the

army that had just come, when they found it to be the army of the King of the Ebony Islands, and with it was their father Kamar-ez-Zemán. [For he had been informed that they had not been put to death.] As soon as they saw him, they kissed the ground before him, and wept; and when Kamar-ez-Zemán beheld them, he threw himself upon them, weeping violently, and excused himself to them, and pressed them to his bosom. He then acquainted them with the terrible desolation that he had suffered from their separation; and El-Amjad and El-As'ad informed him that the King El-Ghayoor had come to them. So Kamar-ez-Zemán mounted with his chief officers, and, taking his two sons with him, they proceeded until they came near to the army of the King El-Ghayoor; when one of them went forward to that King, and informed him that Kamar-ez-Zemán had arrived. He therefore came forth to receive him, and they met, and wondered at these events, how they had met in that place. The people of the city prepared for them banquets, with varieties of viands and sweetmeats, and presented to them the horses and camels and other offerings of hospitality, together with the provender, and whatever else the troops required.

And again, while they were thus occupied, a dust rose until it overspread the surrounding tracts, and the earth shook under the horses; the drums sounded like stormy winds, and the whole army was equipped with weapons and coats of mail: all the soldiers were clad in black,

and in the midst of them was a very old man, whose chin was depressed to his bosom, and who was attired in black clothing. When the people of the city beheld these prodigious forces, the sovereign of the city said to the other Kings, Praise be to God that ye assembled, by the permission of God (whose name be exalted!), in one day, and proved to be all friends! What is this numerous army that hath covered the tracts before us? — The other Kings replied, Fear it not; for we are three monarchs, and each of us hath numerous troops: so, if they be enemies, we will unite with thee and engage them; and so would we if they were augmented by three times as many as they are. And while they were thus conversing, lo, an envoy from those forces approached on his way to the city. So they brought him before Kamar-ez-Zemán and the King El-Ghayoor and the Queen Marjáneh and the King of the city; and he kissed the ground, and said, This King is from the regions of El-'Ajam: he hath lost his son for a period of years, and is searching about for him in the countries: if, then, he find him among you, no harm shall befall you; but if he find him not, war ensueth between him and you, and he layeth waste your city. Kamar-ez-Zemán replied, He will not attain to this object. But what, he asked, is he called in the regions of El-'Ajam? The envoy answered, He is called the King Sháh-Zemán, the lord of the Islands of Khálidán; and he hath collected this army in the tracts through which he hath passed in searching about for his

son. And when Kamar-ez-Zemán heard the words of the envoy, he uttered a loud cry, and fell down in a swoon, and he remained a long time in his fit. Then recovering, he wept violently, and said to El-Amjad and El-As'ad and their chief officers, Go, my sons, with the envoy, and salute your grandfather, my father the King Sháh-Zemán, and give him the glad tidings of my being here; for he is mourning for my loss, and to the present time wearing black raiment for my sake. He then related to the Kings who were present all that had happened to him in the days of his youth; and they all wondered at it. After this, they went down with Kamar-ez-Zemán, and repaired to his father. Kamar-ez-Zemán saluted his father, and they embraced each other, and fell down senseless from the excess of their joy; and when they recovered, the King Sháh-Zemán related to his son all that had happened to him. Then the other Kings saluted him.

They restored Marjáneh to her country; after they had married her to El-As'ad, and charged her that she should not cease to correspond with them. They married El-Amjad to Bustán the daughter of Bahrám; and all of them journeyed to the City of Ebony, where Kamar-ez-Zemán had a private interview with his father-in-law [Armánoos], and acquainted him with all that had happened to him, and how he had met with his sons; at which he rejoiced, and congratulated him on his safety. Then the King El-Ghayoor, the father of the Queen Budoor, went in to his daughter,

and saluted her, and quenched the ardour of his longing desire by her society, and they remained in the City of Ebony a whole month; after which, the King El-Ghayoor journeyed with his daughter and attendants to his own country, taking El-Amjad with them. And when he had become settled again in his kingdom, he seated El-Amjad to govern in the place of his grandfather. As to Kamar-ez-Zemán, he seated his son El-As'ad to govern in his stead in the city of his grandfather Armánoos; his grandfather approving it.¹⁵⁶ Then Kamar-ez-Zemán prepared himself, and journeyed with his father the King Sháh-Zemán until he arrived at the Islands of Khálidán. The city was decorated for him, and the drums continued to beat for a whole month in celebration of the happy event, and Kamar-ez-Zemán sat governing in the place of his father, until they were visited by the terminator of delights and the separator of companions. — And God is all-knowing.¹⁵⁷

When Shahrazád had finished this tale, the King Shahriyár exclaimed, O Shahrazád, verily this story is exceedingly wonderful! — O King, she replied, it is not more wonderful than the story of 'Alá-ed-Deen Abu-sh-Shámát. The King said, And what is that story? And she related it thus: —

NOTES TO CHAPTER TENTH

NOTE 1. The scenes in which the principal events described in this tale are laid, though I cannot recognise them in the works of any geographer, have led me to search for traces of a Persian origin; but no indication of such an origin have I been able to discover; and as the character of the tale is altogether Arab, I regard it as an Arab composition. Every one who is moderately acquainted with the Arabs and their literature will see that the tale exhibits throughout, in its present state, the life and manners, and the notions, of that people. One of its chief merits, however, consists in its construction; and this, again, is mainly compatible only with the notions of the same people. I think that this tale offers some of the strongest reasons for considering the *Thousand and One Nights*, in the state in which it is known to us, as almost entirely an Arab work, though framed after the model of one much older; and I have much satisfaction in remarking that my opinion of this tale is the same as that of the greatest Arabic scholar of Christendom, whose remarks upon it I here translate.

“The history of the loves of Kamar-ez-Zemán, prince of the island of the children of Khálidán, an island which is situate at the distance of twenty days’ sail from the coasts of Persia, in the Ocean, and of Budoor,¹ princess of China, is no more Indian or Persian than the others. The King, the father of Kamar-ez-Zemán, has Muslims for subjects; the mother of the young prince is named Fátiméh; and Kamar-ez-Zemán, in his prison, occupies himself in reading [or rather reciting] the Kur-án. The genii who interpose in these adventures are, again, of those who had concerns with Solomon. In fine, all that is said, in this tale, of the city of

¹ In the French, “Baloure.” Arabic words in the above paragraph — I write this and the other Arabic words according to my usual system.

the Magians, as well as of the worshippers of fire, would suffice to shew that one should not suspect to find in it anything but the production of a Muslim writer.”²

NOTE 2. So in the edition of Breslau. In the Cairo edition, by a mistake of a copyist, “Shahramán.”

NOTE 3. This sentence is from the Breslau edition; but I have put “Islands” for “Island,” to agree with the sequel. — It must be observed here, that the scenes of the events described in this tale are in the regions of fiction. I am at a loss to assign a position to the Islands of Khálidán, otherwise than in the vague manner in which they are mentioned in the old version, as being situate at the distance of about twenty days’ sail from the coasts of Persia, in the Ocean; for Galland, in this case, appears to have followed his original. De Sacy, who seems from his own words to have founded his observations respecting the Thousand and One Nights chiefly upon an examination of Galland’s original, mentions these Islands (calling them, as in Galland’s version, the Islands of the children of Khálidán) in the same manner, as already shewn in the first note of the present series. “Khálidán” may be a corruption of “El-Khálidát” or “El-Khálidetán,” which names are given by the Arabs to the Fortunate Islands, or Canaries. Our author might have heard of these Islands, and, ignorant of their situation, supposed them to be in the sea which washes the coasts of Persia and India; of which sea, as well as of the sea of China, he evidently entertained most erroneous ideas. It should also be here observed, that the Arabic word (“jezeereh”) which generally signifies “an island” is often applied to a peninsula, and may frequently, with propriety, be translated “country;” Arabia, Persia, India, &c., being, by many Arab writers, termed Islands. It is implied in the tale under

² Mémoire sur l’origine du recueil de contes intitulé Les Mille et Une Nuits. (Mémoires d’Histoire et de Littérature Orientale, extraits des tomes ix. et x. des

Mémoires de l’Institut, Académie des Inscriptions et Belles Lettres. Par M. le Baron De Sacy. — Paris, 1832.) — Page 237.

consideration, that there was a route by land from the "Islands of Khálidán" to the "Ebony Islands" and the "Interior Islands of the region of China." The inhabitants of all these "Islands" are described as Muslims; and in manners, dress, &c., as Arabs. But this, in a tale of fiction, will not surprise those who are acquainted with the words of Arab geographers, and their accounts of places visited by their own countrymen. Ibn-El-Wardee, in describing "the Sea of Ez-Zulmeh, which is the western [portion of the] Circumambient Ocean" (that is, the Atlantic), says, "Among its islands are the Khálidetán [above mentioned]. These are two islands whereon are two images [or idols] constructed of hard stone: each of them is a hundred cubits high, and upon the top of each is a figure of copper, pointing with its hand backwards, as though it would say, 'Return; for there is nothing behind me.' Zu-l-Menár the Hemyeree, one of the Tubbas [or ancient Kings of the Yemen], constructed them. He was [the son of] Zu-l-Karneyn; but not of the one mentioned in the Kur-án."³ — But the Canary Islands were only known to *Europeans*, at the time when Ibn-El-Wardee wrote, from the accounts of the *Ancients*. They were rediscovered by some Genoese and Spanish seamen in 1345, three or four years before the death of that geographer.

NOTE 4. In the original, "el-'Ajam;" the sense of which appears to be here restricted to signify the Persians. Otherwise the text would mean, that the Islands of Khálidán were at the limits of the extra-Arabian world. It would be quite consistent with Arabian notions to speak thus of the Fortunate Islands, El-Khálidetán; but the former sense of the passage is more agreeable with the whole character of the tale.

NOTE 5. It is a common custom of the Arabs in the present day to perform the prayers of two rek'ahs⁴ with the

³ Khareedet el-'Ajáib (MS. in my possession)

⁴ See Note 1 to the Introduction.

view of obtaining offspring; and more especially on the occasion of a man's first visit to his bride, as mentioned in the last paragraph of Note 39 to Chapter iv.

NOTE 6. This sentence, again, is from the Breslau edition. It describes a custom which, like that mentioned in the note immediately preceding, is often observed by Arabs in the present day to propitiate Providence, and obtain offspring. For the same purpose, alms are frequently given to the poor, to obtain their prayers; and visits are performed to the tombs of saints to request their intercession.

NOTE 7. "Kamar-ez-Zemán" signifies "the Moon of the Age."

NOTE 8. — *On the manner in which the Arab Ladies dress their Hair.* Two of the customs here mentioned, the dyeing of the fingers with hennà, and the blackening of the edges of the eyelids with kohl, have been noticed before.⁵ The manner in which the Arab ladies usually dress their hair may now be described.

They are extremely fond of full and long hair; and however amply endowed with this natural ornament, to add to its effect they have recourse to art. But the Prophet, abhorring all false attractions that might at first deceive a husband and then disappoint him, "cursed the woman who joined her own hair to that of another, or other hair to her own without her husband's permission: if she do it, therefore, with his permission, it is not prohibited, unless she so make use of human hair; for this is absolutely forbidden."⁶ Hence the Arab women prefer strings of silk to add to their hair. — Over the forehead, the hair is cut rather short; but two full locks hang down on each side of the face: these are often curled in ringlets, and sometimes plaited. The rest of the hair is arranged in plaits or braids, which hang down

⁵ The former, in Note 36 to Chapter iv.: the latter, in Note 34 to Chapter ii.

⁶ Kitáb el-'Onwán fee Mekáid en-Niswán.

the back. They are generally from eleven to twenty-five in number; but always of an uneven number: eleven is considered a scanty number: thirteen and fifteen are more common. Three times the number of black silk strings (three to each plait of hair, and each three united at the top), from sixteen to eighteen inches in length, are braided with the hair for about a quarter of their length; or they are attached to a lace or band of black silk which is bound round the head, and in this case hang entirely separate from the plaits of hair. These strings, together with certain ornaments of gold, &c., compose what is termed the "safà." Along each string, except from the upper extremity to about a quarter or (at most) a third of its length, are generally attached nine or more little flat ornaments of gold, which are usually all of the same form. The most common form is oblong, round at the lower extremity and pointed at the upper, or the reverse. They are affixed (each by a little ring at its upper extremity) about an inch, or a little more, apart; but those of each string are purposely placed so as not exactly to correspond with those of the others. At the end of each string is a small gold tube, or a small polygonal gold bead, beneath which is most commonly suspended (by a little ring) a gold coin, a little more than half an inch in diameter. Such is the most general kind of safà; but some ladies substitute, for the gold coin, a fanciful ornament of the same metal, either simple, or with a pearl in the centre; or they suspend, in the place of this, a little tassel of pearls; or attach alternately pearls and emeralds to the bottom of the triple strings, and a pearl with each of the little ornaments of gold first mentioned. Coral beads are also sometimes attached in the same manner as these pearls. — The safà I think the prettiest, as well as the most singular, of all the ornaments worn by the Arab ladies. The glittering of the little ornaments of gold, and their chinking together as the wearer walks, have a peculiarly lively effect.⁷

The ornamented strings, though not alluded to in the verses

⁷ This description of the safà is abridged from my work on the Modern Egyptians, Appendix A.

to which this note immediately refers, are afterwards mentioned in the tale. The passages relating to them, with many others in the present collection of stories, shew that the costumes described in this work were nearly the same as those which still prevail in Arabian countries.

NOTE 9. Here follows, in the old version, a discussion on the subject of marriage, between Kamar-ez-Zemán and his mother Fátimeh, who had been desired by Sháh-Zemán to try if her powers of persuasion would induce him to comply with the King's request. But not a word of all this occurs in the edition of Cairo or in that of Breslau. I do not, however, ascribe it to Galland's invention; for De Sacy, who examined the original, mentions it, and partly founds an argument upon it, as I have already shewn.

NOTE 10. In illustration of this expression, see Note 14 to Chapter iii.

NOTE 11. "Et-Tághoot" is a name given to the Devil, or any seducer, and to any idol. It is therefore to be understood here in the first of these senses.

NOTE 12. His eye-lashes are said to have scorned the sharp sword, because they were themselves more piercing.

NOTE 13. This is said to shew his excessive submission. In the usual posture of a subject before his prince, or a servant before his master, a posture maintained also in some other cases, especially by the son or daughter before the parent, the hands are placed together, the left within the right, before the girdle.

NOTE 14. Perhaps it is needless to comment upon this reply of Kamar-ez-Zemán and to remind the reader of the extreme respect which is generally shewn by the Arab son to his father. But though no reader will regard it as a light offence, some might not imagine the degree of indigna-

tion which such expressions would excite in the mind of an Eastern parent.

NOTE 15. These words, addressed by a King to his son, gross as they are, and reflecting upon the honour of the former and his wife, convey a correct idea of the extravagancies into which an Arab, however high his rank, is sometimes betrayed by anger.

NOTE 16. The farrásh is a servant who spreads the carpets, mattresses, &c., takes care of these and other articles of the furniture of the house, and, on a journey, pitches the tents.

NOTE 17. By Muslims of education, the K̄ur-án is usually recited by heart, and to do so is, with many, a daily exercise: with others it is also very common. — The same Arabic word is employed to signify both reading a book and reciting by heart.

NOTE 18. The chapter of "The Cow" is the second; "The Family of 'Emrán," the third; "Yá-Seen," the thirty-sixth; "The Compassionate," the fifty-fifth; "Blessed be He in whose hand is the Kingdom," the sixty-seventh; and the "Two Preventives" are the last two. These two are so named^s because they serve as preventives of, or antidotes against, the effects of the evil eye, or enchantment. They are said to have been revealed to the Prophet in order that he might liberate himself from an enchantment by repeating them; and they are often employed as preservative charms. — Kamar-ez-Zemán's recitation of these chapters of the K̄ur-án is to be understood as supererogatory; but it is often that a Muslim, in solitude, terminates his prayers in this manner. By his "supplication," is meant a short petition in words of his own choice. In repeating this, the worshipper looks at the palms of his two hands, which he holds like an open book before him; and when he has finished, he draws them over his face, from the forehead down-

^s In Arabic "el-mo'owwidhetán," vulg., "el-mo'owwizeteyn."

wards. By the "seeking refuge with God," is meant repeating the words, "I seek refuge with God from Satan the accursed." — See Note 44 below.

NOTE 19. "Maadinee" signifies "mineral" and "metallic," and may perhaps here denote the *colour* of the satin; but it may, more probably, signify "of the fabric of a place called Maadin;" for silks, &c., are often called after the names of the places where they are made. I cannot offer any other conjecture as to its meaning in this case; and as my sheykh has not explained it, I infer that he, also, was in doubt respecting it; which is not to be wondered at, as many similar terms are no longer understood. In the Breslau edition it is not mentioned. A large and populous town called Maadin-en-Nakrah, or — en-Nakirch, is mentioned by Arab geographers as situate at the point where the pilgrim-routes from El-Basrah and El-Koofeh unite.

NOTE 20. The word which I render "kerchief" (namely "mikna'") is a kind of veil, similar to the kináa,⁹ but narrower, and seldom worn but by women. It is probably meant that Kamar-ez-Zeinán used it to keep off mosquitoes.

NOTE 21. I have substituted "tower" for "saloon;" the sequel requiring this alteration.

NOTE 22. In the original, "Roománee." This term, and the collective "Roomán," are used in modern Arabic to signify, respectively, "Roman" and "Romans." The terms "Roomán" and "Roománeeyoon" (plural of "Roománee") are applied to the inhabitants of Italy, and the Greeks of late ages ("el Arwám), and other people, who became subject to the Roman Empire.¹⁰ Hence my interpretation of "Roomán" in Note 13 to Chapter ii. But

⁹ See Note 2 to Chapter iii.

¹⁰ For instance, they are thus applied in a dictionary of the names of places, &c., prefixed by the sheykh Rifá'ah to his "Kaláid

el-Mefákhir," (printed at Boolák, the port of Cairo, in 1833), an Arabic translation of Depping's "Aperçu Historique sur les Mœurs et Coutumes des Nations."

“Room” is the more proper appellation of the subjects of the Eastern Roman, or later Greek, Empire, and of the modern Greeks.

NOTE 23. “Meymooneh” (feminine of “Meymoon”) signifies “Fortunate.”

NOTE 24. “Jánn” is here synonymous with “Jinn.” — See Note 21 to the Introduction.

NOTE 25. She ascended towards the confines of the lowest of the seven heavens to listen by stealth to the conversation of the Angels. — See the note just before referred to, and Note 36 in the present series.

NOTE 26. We may suppose that she entered the saloon either by a window or by passing through the solid wall.

NOTE 27. — *On Talismans.* “Talisman” is a corruption of the Arabic word “talsam.” I write this latter word in accordance with the manner in which it is generally pronounced by the Arabs, and the manner in which my sheykh has written it here and in other parts of the work: by some it is written “tilsem,” and “tilism.” It is a term applied to mystical characters; and also to seals, images, &c., upon which such characters are engraved or inscribed. These characters are astrological, or of some other magical kind. The purposes for which talsams are contrived are various; one has the property of preserving from enchantment, or from a particular accident, or a variety of evils; another protects a treasure with which it is deposited; a third, by being rubbed, procures the presence and services of a Jinnee.

NOTE 28. The upper order of Jinn are those who inhabit the higher regions, and do good acts; the lower are those who inhabit low places, such as the *latrinæ*, and do evil acts; and the third class are those who dive in the seas.¹¹

¹¹ From marginal notes by the sheykh Mohammad 'Eiyád.

NOTE 29. My sheykh remarks that this name is commonly written "Shemhoorish;" but correctly, "Shemharoosh."

NOTE 30. I have already remarked that the scenes of the events related in this tale are in the regions of fiction. When China, and the Islands of its Sea, are mentioned in the present work, we must dismiss from our minds all correct notions of those parts and their inhabitants, who are generally here described as similar to the Arabs in religion, manners, dress, &c.

NOTE 31. "El-Ghayoor" signifies "the Jealous" (with respect to love or honour), or "the Zealous;" and in some cases, "the Changeable."

NOTE 32. The foregoing description is somewhat abridged. Its extravagance in the original may partly be attributed to the excitement of Dahnash.

NOTE 33. The number of these palaces, and the costly materials of which they are said to have been constructed, are probably designed to convey a comparison to the seven heavens, or to the seven stages of paradise. — See Note 2 to the Introduction.

NOTE 34. "Budoor" is the plural of "bedr," and signifies "Full Moons." She was thus named to imply that, "by the excess of her beauty she was [to be compared to nothing less than] a number of full moons; not one only."¹² In the old version she is improperly called "Badoura."

NOTE 35. I give the Arabic appellation of "kahramáneh" for want of an English synonym. It sometimes signifies "a female confidant" (as I have before rendered it); in other cases, "an intriguing waiting-woman," "a duenna," and "a woman of gallantry." But it is generally applied, as in the present instance, to an experienced, confidential

¹² Marginal note by the sheykh Mohammad 'Eiyád.

female slave, who is set over others, or intrusted with some office of importance. It is from the Persian "*kahramán*," signifying "a valiant warrior," the name of a celebrated fabulous hero of Persia.

NOTE 36. The reader may perhaps say, "How did *Mey-mooneh* become acquainted with the youth's history?" — Probably, before she met *Dahnash*, she had reached the confines of the lowest heaven, and there heard the Angels conversing upon the subject; such being the usual way by which the *Jinn* arrive at the knowledge of things which would otherwise remain hidden from them.

NOTE 37. The fire here mentioned is that of which the *Jinn* are created. — See Note 21 to the Introduction.

NOTE 38. The chinking of the ornaments of the head has been mentioned in the eighth note of the present series. The anklets, also, knocking together, produce a tinkling. The odour alluded to in the last of these characteristic verses is that arising from perspiration. A beautiful Arab damsel is often described as diffusing a natural perfume of this kind, like the blessed in Paradise, whose perspiration will be odoriferous as musk. Thus, in the *Mo'allakah* of *Imra-el-Keys*, in allusion to two former objects of the poet's love, it is said, —

"When they rise, the odour of musk is diffused from them, as the breathing of the zephyr bringing the fragrance of the clove."

Many similar examples might be added: but they are often misunderstood: one of them is quoted with the view of proving the fondness of the Oriental ladies for perfumes, while it only implies such fondness in the men. It is true, however, that both sexes take great delight in perfumes, and few of the women comply with the injunction in the latter part of the following saying of the Prophet; that, "the perfume for a man should have smell, but not colour; and the things which women rub on must have colour, but not

smell.”¹³—[The odour of the Prophet’s perspiration may also be here cited, although hardly applicable to the particular instance in the text. The Muslim’s praise of this quality appears, in general, not to have been suggested by this pretended characteristic of the Prophet. — ED.]

NOTE 39. My sheykh explains the word “kutrub” as signifying here, “an animal with long fore-legs; one of those which early in the morning puts itself in motion.” In the *Kámoos* it is described as “a small beast that ceases not from moving about all the day;” and the same term (*kutrub*) is also there rendered, “a bald wolf,” and “the male of the Ghool,”¹⁴ &c.

NOTE 40. So in the edition of Breslau. In the Cairo edition, “äwi-l-kubbeti-l-mebneeyeh,” which may be rendered “or [like] the dome-crowned structure.”

NOTE 41. See Note 15 to Chapter iii.

NOTE 42. The word here rendered “quinary,” which is its literal sense, is generally used to signify “of five spans.” We may perhaps here understand it as meaning “of five feet.” The Arabs especially admire damsels who have not attained their full growth; and at witnessing a bridal procession, disapprobation is often expressed, or indicated by looks, if the bride is of the average stature of women.

NOTE 43. This is here interpreted by my sheykh as meaning “marrow.” — The former part of Note 11 to Chapter iii. will explain this interpretation.

¹³ *Mishkát el-Masábeeh*, vol. ii. p. 361.

¹⁴ See Note 21 to the Introduction of the present work. [El-Makreezee relates, as a historical fact, that the great cemetery of Cairo (the *Karáfeh*) was frequented by one of these fabulous

animals, which he wrongly calls *Kutrubeh* and describes as a female: and that, in consequence of its violation of the tombs, the people abstained for a time from burying their dead in the tract. — ED.]

NOTE 44. When the Muslim has finished the prayers ordained by the Kur-án and the Sunneh, if he would acquit himself of supererogatory acts, he remains sitting (but may then sit more at his ease), and recites the "Throne-Verse," which is the 256th of the second chapter of the Kur-án (beginning with the words, "God! There is no deity but He;" and ending with, "He is the High, the Great"); and generally adds, "O High! O Great! Thy perfection [I extol]." He then repeats "The perfection of God!" (thirty-three times). "The perfection of God, the Great, with his praise for ever!" (once). "Praise be to God!" (thirty-three times). "Extolled be his dignity! There is no deity but He!" (once). "God is most great!" (thirty-three times). "God is most great in greatness, and praise be to God in abundance!" (once). He counts these repetitions with a string of beads, which are ninety-nine in number, and have a mark between each thirty-three: they are of aloes or other odoriferous or precious wood, or of coral, or of certain fruit-stones, or seeds, &c.

NOTE 45. This exclamation ("Allah preserve thy youth!"), being only used by women, is, as my sheykh remarks, improper from the mouth of the Wezeer.

NOTE 46. This, again, is an ejaculation of women. — See Note 65 to Chapter iv.

NOTE 47. The word here rendered "news" generally signifies "happy news." My sheykh observes that it is used to excite laughter.

NOTE 48. Of the various significations of "kubbeh," the most appropriate here seems to be either "a dome" or "a building or chamber, &c., surmounted by a dome."

NOTE 49. These are the names of the twelve lunar months which compose the Mohammadan year. They are mentioned in the order of their succession; but Moharram is that

with which the year commences. — The questions here put are those which are generally addressed by the Arabs to a person to try if he be sane.

NOTE 50. “Kisrà,” or “Kesrà,” from the Persian “Khusrow,” which signifies “a great king,” and which the Romans converted into “Cosroes” (a surname that they gave to almost every King of the Sásánian dynasty), is an appellation applied by the Arabs (like Cæsar among the Romans) to many ancient Kings of Persia. According to the Persian and Arab historians, the Kings of Persia prior to El-Islám composed four dynasties; namely, the Pêsh-dádians, the chronology of which is unknown; the Kayánians, which ended in the year 331 B. C., when Persia was conquered by Alexander the Great; the Áshkánians, which terminated A. D. 202; and the Sásánians, the last of whom was overcome by the Arabs, A. D. 636.

NOTE 51. From the commencement of this sentence to the end of the paragraph is from the Breslau edition.

NOTE 52. In the Cairo edition, the lady Budoor is said to have killed the old woman; but in the edition of Breslau, and the old version, she is described as having only beaten her.

NOTE 53. Maniacs, in the madhouse in Cairo, are thus chained by the neck, each in a separate cell. They are treated there, I fear, with unnecessary vigour; but travellers are often deceived on this point; for it is a custom of visitors to take with them bread to distribute to the lunatics, many of whom consequently cry out for it, when any stranger enters the court, as if they were starving. Sometimes, when a lunatic has received his cake of bread, he throws it back in the face of the giver. [Since this note was written, the madhouse in Cairo has been removed from the old Máristán, founded by the Sultán, El-Melik el-Mansoor Kaláoon, which is situate in the main street of the city, to the European

district. It is now organized by French physicians, and the condition of the patients is considerably improved. — ED.]

NOTE 54. So in the edition of Breslau, and apparently in the MS. from which Galland translated, being written in his version “Torf.” In the Cairo edition, “Et-Teyreb.”

NOTE 55. These are female proper names, used as fictitious names. “Suleymà” is the diminutive of “Selmà;” and, like the latter, is often employed to designate a beautiful woman. “Er-Rabáb” signifies “the white cloud,” and “the viol;”¹⁵ and “Rabáb” is also applied to “a cloud which is now white, and presently black;” and hence it is a term applied to “a woman,” denoting changeableness. “Ten’om” is the third person singular feminine of the aorist of a verb signifying “to be soft, gentle, &c.”¹⁶

NOTE 56. “’Andam” is an Arabic name of “Brazilwood” (also called “bakkam”), and of the resinous substance termed by us “dragon’s blood.”

NOTE 57. The meaning is, “My fingers are not dyed with hennà.” — See Note 36 to Chapter iv.

NOTE 58. This and the next preceding verse, on the superior merit of the precedent, are often repeated by the learned.¹⁷

NOTE 59. She hath Lukmán’s¹⁸ wisdom (which is proverbial among the Muslims), Joseph’s beauty (which is alike celebrated), David’s sweet voice (on the effects of which see Note 18 to Chapter i.), and the chastity of the Virgin

¹⁵ There are two kinds of viol called “rabáb,” which I have described in my work on the Modern Egyptians, vol. ii. ch. v.

¹⁶ Chiefly from a marginal note by the sheykh Mohammad ‘Eiyád.

¹⁷ Marginal note by the same.

¹⁸ The country and age of this famous person are unknown. He is generally described as an ugly black slave, and said to have lived in the time of David; though some assert that he was son of a sister, or of a maternal aunt, of Job. Some suppose him to be Æsop.

Mary; while *I* have grief like that which Jacob felt (for the loss of Joseph), regret such as Jonas suffered (when swallowed by the fish), affliction like that endured by Job (when God tried him, on his marrying the wife of the man whom He sent, and not being content with the wives whom he had before),¹⁹ and am in a state like that of Adam expelled from Paradise.

NOTE 60. This is equivalent to saying, she is in a state of affliction that cannot be described.

NOTE 61. This, I suppose, is said from politeness; for, as my sheykh remarks, it is not consistent with the story; since Kamar-ez-Zemán acquainted his father and others with the adventure, and the lady Budoor did not acquaint *her* father.

NOTE 62. See the fiftieth note of the present series.

NOTE 63. — *On Geomancy.* On the science and practice of Geomancy, called “’Ilm er-Raml” and “Darb er-Raml,” there are several treatises by Eastern writers; but I have not met with any of these; nor have I seen a Geomantic tablet; which, probably, I should be unable to describe satisfactorily

¹⁹ So says my sheykh, from whom the above note is chiefly taken. Various reasons are given by Arab writers for God’s empowering the Devil to afflict Job. One says, that a sick man came to him, and he looked at him with disgust, and sent him away from the court of his house: so God afflicted him with the like disease. Another, that a poor beggar stopped at his door, and he turned him away disappointed. A third, that a person who was oppressed implored his aid, and he did not assist him against his oppressor. A fourth, that there was in his time a tyrannical King who assigned

him a portion of land whereon to pasture his horses, and the learned men went in to the King and reproved him for his tyranny, except Job, who did not forbid his tyranny, on account of the pasture of his beasts. — The Arab writers assert that Job was an inhabitant of Syria (possessing El-Bethneh and El-Jábiyeh and [other places in] the province of Dimashk, or Damascus); and almost all of them agree that he never quitted that country. It is also their general belief that he was the great-grandson of Esau, whom they call ‘Eesoo. — Mir-át ez-Zemán.

if I had. Geomancy is a mode of divination from the combinations of certain marks or dots made, apparently at random, upon sand (whence its appellation) or on paper; but I have been informed that it is chiefly founded upon astrology; so I suppose the Geomantic tablet to be an instrument engraved with astrological diagrams, &c. I have only seen the mode of performing geomantic experiments upon paper. The invention of the science is ascribed by some to Idrees, or Enoch; by some, to Daniel; by some, to Ham the son of Noah; and by others, to Hermes Trismegistus. ¶

NOTE 64. Literally, "I write the book," or "—— the writ." This phrase is employed to signify writing, or, more commonly, merely repeating, a form of words constituting a contract of marriage. It is evident that this is its meaning here, and that it alludes to astrological calculations which are often made previously to marriage, and which I have described in Note 74 to Chapter v. — See that note, and Note 147 in the present series.

NOTE 65. See the fifty-sixth note of the present series.

NOTE 66. Amulets thus engraved with talismanic characters are worn by many Muslims in the present day; but a more common kind of amulet is a piece of paper partly inscribed with such characters and enclosed in a case of gold or silver or leather, &c.

NOTE 67. In the times of the early 'Abbásee Khaleefehs, in the eighth and ninth centuries of our era, popular European tales may have found their way among the Arabs, as well as Persian and Indian tales of the same nature; and the establishment of an Arab empire in Spain, the Crusades, and the extensive commerce of the Venetians with Egypt and Syria, doubtless occasioned the transmission of similar tales from the Arabs to Europe, and *vice versâ*. On the subject of such transmissions, and the resemblance of popular

tales and fictions of different countries, much information and entertainment may be derived from a work by Mr. Keightley, from which I must here insert an extract.

“In that pleasing old French romance of Peter of Provence and the fair Maguelone, . . . there is a circumstance so like one in the Arabian Nights, that it may have come from the East. I know not the age of the romance, but it is certainly posterior to the establishment of the Angevin dynasty at Naples. As it does not appear to have ever existed in verse, I would refer it to the fifteenth century.

“Peter, son to the Count of Provence, hearing of the beauty of Maguelone, daughter of the King of Naples, determined to go thither in person, and view the peerless maiden. He accordingly went in disguise to the Neapolitan court, and there, as an unknown knight, so distinguished himself in the tournaments, that he won the favour of the King, and the heart of the lovely Maguelone. After some time, being desirous to return to Provence, he persuaded the princess to fly with him. She yielded her assent, and they secretly left the palace and departed on horseback, taking a third horse laden with provisions. On the second day they came to a dense wood on a mountain near the sea, and being fatigued and overcome with the heat, they alighted from their horses to rest them; and the princess, laying her head on the lap of Peter, fell fast asleep and ——²⁰

“While Magalona, as has been said, was sleeping on the lap of her dear friend Peter, the said Peter delighted his whole heart by gazing on the sovereign beauty of his lady; and when he had to his pleasure contemplated her beautiful countenance, and had well admired and kissed that sweet and agreeable, small and beautiful mouth, he could not satiate himself with looking at it more and more: then he could not refrain from uncovering her a little, and gazing on her most beautiful and white bosom, that was whiter than the crystal; and he touched her sweet bosom, and when he did so he was

²⁰ “I translate,” says Mr. Keightley, “from a Spanish translation of the romance in the King’s

Library, printed at Seville in 1519; possibly the very edition that Cervantes had read.”

so penetrated with love that it seemed to him that he was in paradise, and that nothing could ever cause him any affliction. But that pleasure did not last long; for he suffered the most inestimable pain and ill-fortune, as you shall hear, that man could ever think of. And the noble Magalona suffered not less, for she afterwards passed through many great afflictions.

“ ‘ For while Peter thus admired and touched the sweet Magalona, he found in her bosom a coloured piece of silk, which was folded up, and he had a very great desire to know what was in it. And he began to unfold it, and he found in it three of his mother’s rings, which he had given to Magalona, and she had kept them out of good love. And when Peter had seen them, he folded them up again, and placed them near him on a stone; and he turned his eyes to the noble Magalona, and regarded her with good love, and he almost fainted away with love and with pleasure. But our Lord shewed that in this world there is not pleasure without pain, nor perfect happiness. For a bird of prey, thinking that that coloured silk was a piece of flesh, came flying, and took that silk, and went away with it, and flew to the mountain, and seated itself on a very lofty tree.

“ ‘ When Peter saw this he was greatly grieved, and he thought that Magalona would be grieved at it, whom he wished to please more than any person in the world. He put his cloak under the head of Magalona, and then got up very quietly, without her perceiving anything. And he began to follow that bird, and to pelt it with stones, to make it drop the silk it was carrying. And there was there a little rock near the land. Yet between the rock and the land there was a great quantity of water, and no one could pass to that rock without swimming. And this bird went flying from tree to tree to settle on that perilous rock, and Peter flung a stone at it, so that that bird went from thence and let that silk fall into the sea; and the said Peter could not pass thither, because he knew not how to swim. Nevertheless, as the distance was not great, he began to search on one side and the other if he could find anything in which he could pass to the

rock to go to look for it. Then said Peter, Would to God that I had not taken the rings or the silk from where I took them, and that I had not meddled with them, for they will cost me dear, and Magalona still more; for if I delay much longer Magalona will go look for me. And as Peter was thus searching along the shore of the sea, he found an old boat, which the fishers had abandoned because it was worth nothing; and Peter went into it, and was greatly joyed, but his joy lasted not long. And he took some sticks that he had picked up to row with, and went off for the rock. But God, who does all things at his pleasure, caused to rise a great wind, cold and strong, from the land side, which carried Peter and his bark, against his will, very far out to sea, and all his rowing availed him nought; for the sea was very high and very deep, and he could not get to land, and the wind carried him along in despite of himself.

"I need not tell how Peter was taken up by a ship and brought to Egypt, where he became a great favourite with the Sultán, and how Maguelone went to Provence, and was made directress of an hospital, whither Peter was brought as a pauper, and how she recognised him, and made herself known to him, and how they were united, and passed their days in uninterrupted felicity."²¹

Mr. Keightley proceeds to remark upon the similar incident in the tale of Kamar-ez-Zemán, "the main story of which (for the episodic ones certainly are not) is possibly," he says, "of Persian origin;" but, like De Sacy, as I have already said, I see no foundation for such an opinion; and there is certainly much that is utterly inconsistent with it. Mr. Keightley afterwards mentions another point of resemblance between the story of Kamar-ez-Zemán and that of Peter of Provence, which I shall notice in its proper place; and he adds, "It is therefore, I think, by no means unlikely that some part at least of the oriental tale travelled westwards." To me it seems more probable that the writers of these two stories were alike indebted to some tale much older than that

²¹ "Tales and Popular Fictions; their Resemblance, and Trans- mission from Country to Country," pp. 82-86.

of Kamar-ez-Zemán — to one which offered little that was worthy of imitation. The resemblances, being only in two points, I regard as tending to confirm my opinion, that the tales of the Thousand and One Nights, in general, differ extremely from any others upon which they may have been founded. For the incomparable superiority of the tale of Kamar-ez-Zemán over that of Peter of Provence renders it, I think, highly improbable that the latter could have been founded upon the former; or that the former could have been indebted, otherwise than in the points here noticed, to any tale of which the latter may be an imitation. The chief merit of the former tale I most confidently ascribe to an Arab writer.

NOTE 68. It is perhaps unnecessary to observe to the reader, that the danger which Kamar-ez-Zemán is said to have incurred in the city of the Magians is inconsistent with the idea that his story may be one borrowed from the “*Hezár Afsáneh*,” that is, of an ancient Persian origin. So, too, is the treatment experienced by El-As’ad, later in the tale.

NOTE 69. “*El-Islám*” is a term often used to signify “the Muslims.”

NOTE 70. In a former tale, “the king of the further parts of India” is called “lord of the Ebony Island.” — See vol. i. p. 143.

NOTE 71. The same principle which induced Mohammad to forbid all games of chance was strictly regarded by him in his laws relating to commerce and industry, as in the cases of “*musákáh*” and “*muzára’ah*.” “*Musákáh* signifies a man’s giving over his trees in charge to another, to attend upon them and improve them, by watering them for a fixed proportion of their produce; such as half, a third, or a fourth. *Muzára’ah* is the giving of land in charge, to be cultivated on similar conditions.”²² It appears that Mo-

²² *Mishkát el-Masábeeh*, vol. ii. p. 48, note.

hammad forbade the latter practice, and consequently the former also, under certain circumstances. "My two uncles," says Ráfe' the son of Khadeej, "informed me, that the companions of the Prophet used to let land by this agreement, that the sower should sow his own seed, and that whatever grew upon the sides of small ponds should be for them; or they fixed on a part of the ground, and said, 'Whatever grows on this is for us, and the rest for you.' Then the Prophet forbade it, because peradventure nothing might grow on it:" that is, on one part of it. But it is also said, by one of the companions of Mohammad, "Verily the Prophet of God has forbidden muzára'ah in this sense, by saying, 'Whatever may be produced in this part is for me, and in the other part for you;' and ordered fixed rent, and said, 'In this there is no fear.' " It is evident, therefore, that he prohibited certain modes of muzára'ah, which were unfair; but I think it is also clear that he did not forbid the practice in cases in which the proprietor of the land and the labourer incurred a similar risk. 'Omar, the second Khaledfeh, "settled with the people, that if he found the seed, he should have half its produce; and if the labourers brought the seed, then two-thirds [should be] for them, and the remainder for him." Mohammad himself, also, "delivered over, to a Jew of Kheyber, the trees and grounds of Kheyber, by this stipulation, that he should work on them at his own expense, and give him half their produce." ²³ — I should be extremely glad to see a similar plan adopted in Egypt: the revenue of the government would be greatly increased by it; and the chief evil of which the peasants complain, remedied.

In the tale which this note is designed to illustrate, Kamar-ez-Zemán was merely an assistant: therefore a fourth of the produce of the garden was a fair remuneration for him.

NOTE 72. See Note 25 to Chapter iv.

NOTE 73. See Note 32 to Chapter vi.

²³ *Idem*, vol. ii. pp. 48-51.

NOTE 74. "Hayát-en-Nufoos" signifies "the Life of Souls."

NOTE 75. This he did to obtain a blessing.²⁴

NOTE 76. Thamood and 'Ád were two tribes of ancient Arabs, said to have been of enormous stature, who, with few exceptions, were destroyed for their obstinate idolatry. The tribe of 'Ád was the more ancient; but both lived before the time of Abraham.

NOTE 77. In the original, "amtár," plural of "matr." The terms "matr" and "matrah" are applied to a large jar or bottle of wood or leather, used for water, &c.

NOTE 78. I do not know of any kind of olives called "asáfeeree;" nor do I find this appellation in any dictionary.

NOTE 79. "Just so Peter of Provence, when leaving Egypt, put his valuables into barrels, which he filled with salt; and, having fallen asleep in the isle of Sagona, the ship sailed away, leaving him behind. On arriving at the place where Maguelone dwelt, the captain gave her the barrels of salt for the use of the hospital, and in them she found the treasure."²⁵

NOTE 80. This is a common expression of humility. An Arab, writing to a superior, often terms himself the latter's slave.

NOTE 81. From this we must understand that the gardener had left no natural heir.

NOTE 82. Tamarind, in Arabian countries, is generally formed into round, flattish cakes, which have a hole in the middle. When dry, they are strung together.

²⁴ Marginal note by the sheykh Mohammad 'Eiyád.

²⁵ Keightley's Tales and Popular Fictions, p. 88.

NOTE 83. The Muslims are forbidden not only to swear frequently and vainly by God, but especially to swear by any created thing. There are few of them, however, who are not in the constant habit of acting contrary to both these prohibitions. Their most common forms of oath are "By God!" and "By the existence of the Prophet!" but they also often swear by the life of any respected person; and by the life, head, or beard, of a man whom they are addressing.

NOTE 84. — *On Polygamy, &c.* In a former Note ²⁶ I have mentioned certain beneficial results of the law of the separation of the sexes; its promoting a more free and extensive intercourse among persons of the same sex and of different ranks, and its tendency, with Muslims, to increase what *they* consider domestic happiness. I must now remark upon some other effects of the same law.

First, the restriction of intercourse between the sexes before marriage renders indispensable, to some, the facility of divorce; for it would be unjust for a man who finds himself disappointed in his expectations of a wife whom he has never before seen, not to be enabled to put her away. Secondly, it sometimes renders indispensable the licence of polygamy; for a man who finds his first wife unsuited to him may not be able to divorce her without reducing her to want; and the licence of polygamy becomes as necessary in this case as that of divorce in another. Thirdly, the liberty of polygamy renders the facility of divorce more desirable for the happiness of women; since, when a man has two or more wives, and one of them is dissatisfied with her situation, he is enabled to liberate her. Fourthly, the licence of divorce often acts as a check upon that of polygamy; for the fear of being obliged, by the influence of his first wife, or by that of her relations, to divorce her if he take a second, often prevents a man from doing this. Thus both these licences are required by the most important principle of the constitution of Muslim society, and each is productive of some

²⁶ Note 4 to Chapter ix.

moral benefit. In considering the question of their expediency, we should also remember, that barrenness is much more common in hot climates than in those which are temperate.

Christianity is plainly opposed to polygamy; but as to divorce, some have contended that it only forbids putting away a wife against her will, unless for one cause.²⁷ Christians are often most unjust in their condemnation of Muslim laws and tenets, and especially condemn those which agree with the Mosaic code and the practices of holy men; such as polygamy (which Mohammad *limited*), divorce, war for the defence of religion, purifications, and even minor matters.²⁸ Mohammad endeavoured to remove one of the chief causes of polygamy and divorce, by recommending that a man should see a woman whom he proposed to take as his wife.²⁹ We might imagine that he could have made these practices less common than they now are, and always have been, among his followers, had he given more licence, allowing the man to enjoy a limited intercourse with the object of his choice in the presence of her female or male relations (the former of whom might be veiled), without infringing further the general law of the separation of the sexes. But he saw that such liberty would very seldom, if ever, be allowed: scarcely any parents, among the Arabs, except those of the lower classes, permit the little licence which he recommended. Instead of condemning him for allowing a plurality of wives, I think we should be more reasonable if we commended him for diminishing and restricting the number. I think too, that, as Moses allowed his people, for the hardness of their hearts, to put away their wives, and God de-

²⁷ "The Protestants of Hungary admit the plea of 'irrevocable odium.'" — Urquhart's *Spirit of the East*, vol. ii. p. 416.

²⁸ A religious lady once asked me if I so conformed with the manners of the Easterns as to eat in their "beastly manner." I replied, "Do not call it a 'beastly manner:' call it the manner of our Lord and his Apostles." But

some excuse may be made in this case. I was determined, when I first went to the East, never to conform to the practice of eating with the fingers when I could avoid it; however, after I had first seen the manner of doing this, I immediately adopted the custom, and continued it.

²⁹ See *Mishkât el-Masâbeeh*, vol. ii. p. 81.

nounced not polygamy when the patriarchs practised it, we should be more consistent as believers in the Scriptures if we admitted the permission of these practices to be more conducive to morality than their prohibition, *among a people similar to the ancient Jews* to whom Moses allowed such liberty. As to the privilege which Mohammad assumed to himself, of having a greater number of wives than he allowed to others, I have elsewhere remarked, that, in doing so, he may have been actuated by the want of male offspring rather than impelled by voluptuousness; he seems, however, to have been influenced by both these motives.

“On the subject of polygamy,” says a recent writer who has deeply studied Muslim institutions and their effects, “a European has all the advantage in discussion with a Turkish woman, because her feelings are decidedly on the side of her antagonists; but then she has a tremendous power of reply, in the comparison of the practical effects of the two systems, and in the widely-spread rumours of the heartlessness and the profligacy of Europe. — All the convictions of our habits and laws stand in hostile array against the country where the principle of polygamy is admitted into the laws of the state; but yet, while we reproach Islamism with polygamy, Islamism may reproach us with practical polygamy, which, unsanctioned by law, and reprovved by custom, adds degradation of the mind to dissoluteness of morals.”³⁰ — It should further be remarked, that, by sanctioning polygamy, Mohammad did not make the practice general: nay, he could not. It is a licence for the *hard-hearted*, which restrains them from worse conduct, and in some cases, as already shewn, a resource for the tender-hearted. “The permission,” observes the author just cited, “does not alter the proportions of men and women. While, therefore, the law of nature renders this practice an impossibility as regards the community, it is here still further

³⁰ Urquhart's *Spirit of the East*, vol. ii. pp. 415 & 416. I may here recommend the perusal of its two chapters on “The Life

of the Harem,” and “State of Women,” which I think its most valuable portion.

restrained among the few who have the means of indulging in it, both by the domestic unquiet that results from it, and by the public censure and reprobation of which it is the object.”³¹ — I have remarked in a former work, that polygamy “is more rare among the higher and middle classes [in Egypt, and I believe in other Arab countries,] than it is among the lower orders; and it is not very common among the latter. A poor man may indulge himself with two or more wives, each of whom may be able, by some art or occupation, nearly to provide her own subsistence; but most persons of the higher and middle orders are deterred from doing so by the consideration of the expense and discomfort which they would incur. A man having a wife who has the misfortune to be barren, and being too much attached to her to divorce her, is sometimes induced to take a second wife, merely in the hope of obtaining offspring; and from the same motive, he may take a third, and a fourth; but fickle passion is the most evident and common motive both to polygamy and to repeated divorces. They are comparatively few who gratify this passion by the former practice. I believe that not more than one husband among twenty has two wives.”³²

I hope I have shewn, that, though I consider polygamy as necessary in the constitution of Muslim society, to prevent a profligacy that would be worse than that which prevails to so great a degree in European countries, where parties are united in marriage after an intimate mutual acquaintance, I consider it as a necessary *evil*. — When two or more wives of the same man live together, or when they visit each other, feelings of jealousy are generally felt, and often manifested, and especially on the part of the wife or wives who cannot claim precedence by having been married before the other or others, or by reason of being more favoured by the husband.³³

³¹ *Idem*.

³² Modern Egyptians, vol. i. ch. vi.

³³ A fellow-wife is called, in Arabic, “darrah,” a word derived from “darar,” which signi-

fies “injury,” because fellow-wives usually experience injurious treatment, one from another. The word “darrah,” in vulgar or colloquial Arabic (by substituting a soft for an emphatic d, and u for

The wife first married usually enjoys the highest rank: therefore parents often object to giving a daughter in marriage to a man who has already another wife; and it frequently happens that the female who is sought in marriage objects to such a union. The law provides in some measure against the discomforts arising from polygamy, by giving to each wife a claim to a distinct lodging, affording conveniences for sleeping, cooking, &c.; and further enjoins the husband to be strictly impartial to his wives in every respect. But fruitfulness and superior beauty are qualifications that often enable a second, third, or fourth wife to usurp the place of the first; though in many cases, as I have remarked in another note, the lasting favourite is not the most handsome.

There are, however, many instances of sincere affection existing in the hearts of fellow-wives. The following story of two wives of the father of El-Jabartee, the modern Egyptian historian, related by himself, and of undoubted truth, is a pleasing example. — Speaking of the first of these two wives, the historian says, —

“ Among her acts of conjugal piety and submission was this, that she used to buy for her husband beautiful concubine slaves, with her own wealth, and deck them with ornaments and apparel, and so present them to him, confidently looking to the reward and recompense which she should receive [in Paradise] for such conduct. He took, in addition to her, many other wives from among free women, and bought female slaves; but she did not in consequence conceive any of that jealousy which commonly affects women. Among other strange events which happened, was the following. When the subject of this memoir [the author’s father] performed the pilgrimage, in the year 1156 (A. D. 1743–4), he became acquainted at Mekkeh, with the sheykh ’Omar El-Halabee, who commissioned him to purchase for him a

a), is pronounced “durrah,” which properly signifies “a parrot.” “The life of a fellow-wife is bitter” (“’eeshet ed-durrah mur-

rah”) is a common proverb. — From one of my sheykh’s marginal notes to the story of Kamar-
ez-Zemán.

white female slave, who should be a virgin, not arrived at womanhood, and having such and such other qualifications. So when he returned from the pilgrimage, he searched for female slaves among the slave-dealers, to choose from them such a one as was wanted, and ceased not until he found the object of his desire, and bought her. He brought her to his wife, above mentioned, to remain with her until he should send her with a person to whom he was commissioned to entrust her for the journey; and when the period at which she was to depart arrived, he informed his wife of it, that she might prepare the provisions for the way, and other necessities. But she said to him, 'I have conceived a great love for this maid, and I cannot endure separation from her: I have no children, and I have taken her as a daughter.' The girl also wept, and said, 'I will not part from my mistress, nor ever leave her.' 'Then what is to be done?' he asked. She answered, 'I will pay her price from my own property, and do thou buy another.' He did so. She then emancipated the girl, gave her to him by a marriage-contract, prepared her paraphernalia, and furnished for her a separate apartment; and he took her as his wife in the year 65. The former wife could not bear to be separated from her even for an hour, although she had become her fellow-wife, and borne him children. In the year 82 before mentioned, the [emancipated] slave fell sick, and she [the first wife] fell sick on account of her [friend's] sickness. The illness increased upon both of them; and in the morning the slave arose, and looked at her mistress when she seemed about to die, and wept, and said, 'O my God and my Lord, if Thou hast decreed the death of my mistress, make my day to be before her day.' Then she lay down, and her disease increased, and she died the next night; and they wrapped her up by the side of her mistress. And her mistress awoke at the close of the night, and felt her with her hand, and began to say, 'ZeleeKhà! ZeleeKhà!' ³⁴ They said to her, 'She is asleep.' But she replied, 'My heart telleth me that she is dead: and I saw in my sleep what indicated this event.' They then said to

³⁴ This was the slave's name.

her, ' May thy life be prolonged ! ' ³⁵ And when she had thus ascertained the event, she raised herself, and sat up, and said, ' No life remaineth to me after her.' And she wept and wailed until the day appeared, when they began to prepare for the speedy burial of the slave; and they washed the corpse before her, and carried it to the grave. Then she returned to her bed, and fell into the agonies of death, and died at the close of the day; and on the following day they carried her corpse to the grave in like manner. — This was one of the strangest of the things that I have witnessed and seen and remembered. My age at that time was fourteen years." ³⁶

NOTE 85. " El-Amjad " signifies " the More, or the Most, Glorious."

NOTE 86. " El-As'ad " signifies " the More, or the Most, Fortunate, Prosperous, or Happy."

NOTE 87. I here omit an explanation which is of a nature to disgust every person of good taste. In this case, and in several others of a similar kind, the old version agrees with the original, being faithful to the latter when, to say the least, it is utterly unnecessary to be so, and unfaithful when fidelity is most desirable. He who is unacquainted with the original should be informed, that it contains many passages which seem as if they were introduced for the gratification of the lowest class of the auditors of a public reciter at a coffee-shop. These passages exhibit to us persons of high rank, both men and women, as characterized by a grossness which is certainly not uncommon among Arabs of the inferior orders; but this is all that I can venture to assert; for although there are numerous anecdotes which might be adduced with the view of justifying our original in the

³⁵ This is the usual way of informing a person that another is dead. Many say in the same case, " Mayest thou live!" and then, being asked, " Who is dead?" mention the name.

³⁶ Modern Egyptian History (MS. in my possession), vol. i. obituary of the year of the Flight 1188.

cases here alluded to, they are obviously of suspicious authority. It is highly probable that Hároon Er-Rasheed often exercised the wit of Aboo-Nuwás by relating to him exaggerated or even fictitious accounts of occurrences in his own hareem; and, still more so, that the latter person, in reciting his anecdotes to his friends, disregarded truth in a much greater degree.

NOTE 88. See Note 8 in the present series. — By sending, with the letter, the silk strings of her hair, we are to understand that the lady designed to testify the most abject submission. The same meaning is conveyed in a more forcible manner by sending the hair itself. Thus, when Cairo was besieged by the Franks in the year of the Flight 564 (A. D. 1168), El-'Ádid, the last Khaleefeh of the house of Fátiméh, sent letters to Noor-ed-Deen Mahmood, Sultán of Syria, imploring succour, and with them sent his women's hair,³⁷ to shew their subjection and his own.

NOTE 89. This is one of the passages alluded to at the close of Note 8 in the present series.

NOTE 90. By "drinking of the anguish of another" is meant "partaking of his anguish by witnessing it." The same and a similar expression occur shortly afterwards, where the meaning is more obvious.

NOTE 91. The person here designated the "Treasurer" ("Kházindár," as generally pronounced,) is called in the Breslau edition "the Emeer Jendár," and in the old version, "an emeer called Giondar." Dr. Scott has converted "Giondar" into "Jehaun-dar." But "Jendár" is not a proper name. This term, more properly written "Jándár,"

³⁷ Ibn-Esh-Shehneh. [So too El-Makreezee, with a slight variation. It was in this siege that the old town now called, erroneously, Misr (or Masr) El-'Ateekah

was burnt by order of the Wezeer Sháwir; the conflagration lasting 54 days. — The Khitát; account of the ruin of El-Fustát; and reign of El-'Ádid. — Ed.]

was a title common to a class of officers under the Sultáns of Egypt, whose duty was to guard the door of the Sultán, to convey or enforce his orders with respect to emeers, and to guard the prison called the Zardakhánáh, in which persons of rank were confined. The Emeer Jándár was the chief of these officers.

It is important to remark, that the present work exhibits but a very imperfect acquaintance with the offices held under the Sultáns whose dominion was subverted by the Turkish conqueror Seleem. Such we should expect to be the case in a work either composed or remodelled *after* the Turkish conquest of Syria and Egypt, A. D. 1517.

NOTE 92. This prayer is addressed to God.

NOTE 93. When God desireth anything, He saith unto it, "Be," and it is.³⁸

NOTE 94. In the original, three pieces of poetry are here put into the mouth of El-As'ad. That which I have given is the second of them.

NOTE 95. The saráb (generally called by Europeans "mirage") is that remarkable vapour which is so often seen in the desert, tormenting the thirsty traveller by presenting the appearance of a lake. So complete is the illusion, that I have seen the images of objects situate within or beyond it distinctly reflected by its surface. — In the verse in which this vapour is mentioned, the word "kahal," which I have rendered "the black-edged eyelid," literally signifies "the natural blackness round the eye, resembling the artificial blackness which is produced by the powder called kohl."

NOTE 96. This sentence I have inserted from the Breslau edition.

³⁸ Marginal note by my sheykh. curs in several places in the The saying, somewhat varied, oc- Kur-án.

NOTE 97. A small oratory, with a niche indicating the direction of Mekkeh, is often seen in Muslim countries, by the side of a spring, a well, a reservoir, or a large water-jar which is daily replenished for the use of travellers. Sometimes it is designed also as a place of repose, being a small, roofed chamber, open towards the north.

NOTE 98. In the story of the Young King of the Black Islands, the Muslims, Christians, Jews, and Magians, who composed his subjects, are said to have been transformed, respectively, into white, blue, yellow, and red, fish; and here a Magian is described with a red turban. When the Christians and Jews were compelled to distinguish themselves by wearing, respectively, blue and yellow turbans (as mentioned in Note 55 to Chapter ii.), and the white turban was made peculiar to the Muslims, the Samaritans were also compelled to wear *red* turbans; and our author appears to have made red the distinguishing colour of the *Magians* from this circumstance; for an Arab writer quoted by El-Makreezee, in his account of the Samaritans,³⁹ says that the tenets of this latter people were a mixture of Judaism and *Magism*. — This explanation I think more probable than one which might be deduced from the Turkish term “Kizil-bâsh,” or “Red-head,” a nickname applied by the Turks to a Persian, and so applied by the Persians themselves. It is said to have been derived from a red cap first worn by the Persian soldiers under the Sháh Ismá’eel, about the commencement of the sixteenth century. I prefer the explanation first proposed because it would account for the distinctive colours of *all* the fish above mentioned.

NOTE 99. “Ghadbán” signifies “enraged,” or “angry.”

NOTE 100. The remainder of this paragraph is from the Breslau edition. — Here I may mention that, in the old version, the old man orders his “daughters, Bostama and Cavama,” to undertake the office of torturing El-As’ad: in

³⁹ In his “Khitat.”

the Breslau edition, he is said to have so commissioned his "daughter Bustán and slave-girl Kāwám." This shews that he is the same person who is afterwards mentioned by the name of Bahrám; which, in the Cairo edition, is not so clearly shewn. Agreeably with this edition, I have not here mentioned Bahrám's daughter; as I think that an incident at the close of the story is rendered needlessly improbable by describing her as the torturer of El-As'ad.

NOTE 101. — *On the Magian Festivals of Fire.* As the present tale exhibits scarcely any acquaintance with the religion of the Magians, I consider it most unnecessary to attempt any illustration of its allusions to the rites of that people. The "Blue Sea and the Mountain of Fire" I suppose to be purely imaginary. But the idea of the human sacrifice at a particular period of the year, on the occasion of "the Festival of the Fire" (as afterwards said), may have been derived from a vague notion of the rites of two Magian festivals. The first of these was celebrated in the month of Ádur, or Ázur, which (except in the middle ages of Persia, when the calendar was altered,) corresponded with November. The angel after whom this month was named "presided over fire; in consequence of which on the ninth, his name-day, the country blazed all around with flaming piles; whilst the Magi, by the injunction of Zoroaster, visited, with great solemnity, all the temples of that element throughout the empire, which, upon this occasion, were adorned and illuminated in a splendid manner. On this day it was reckoned a point of religion to pare the nails and to shave the hair, under the idea that, with these excrescences, they threw away, at the same time, all their sins and defects."⁴⁰ — In the following month (Dei), "on the 11th, or the angel's day," the other "great festival of fire was celebrated all over the kingdom; for the origin of which solemnity, a variety of traditional reasons have been handed down; one of them is curious:

⁴⁰ Richardson's Dictionary, Persian, Arabic, and English (Johnson's edition), *voce* "máh."

Winter, they say, having once, on the anniversary of that day, taken a fancy to come from hell, which was, it seems, too hot for him, their ancestors had lighted up immediately those piles of fire, to convince him that he had got into a still more infernal place, and force him again from earth to the shades of darkness. In order to improve the general scene of nocturnal splendour, on this occasion, it was usual for the King and his courtiers to set fire to large bunches of dry herbs, fastened to wild beasts and birds, who being then let loose, the fields, mountains, and the air itself were immediately in one universal temporary blaze, heightened often by the accidental firing of the neighbouring woods, to which those terrified animals naturally fled for shelter. . . . A custom similar to this prevailed even in England within this century; it having been customary, on Twelfth-night, in Shropshire and other places, to kindle bonfires on the mountain-tops and other high grounds, as a farewell to winter, and a welcome to the spring. The 15th of this month was remarkable for another singular ceremony: they formed a number of images of paste or clay, representing those deceased personages whom they meant to honour, which they placed in the most public places, especially where many roads or streets met, and, after paying them great homage, burnt them with much formality.”⁴¹ — Might not this last practice have given rise to a vulgar belief among the Arabs, that the Magians offered human sacrifices?

NOTE 102. — *On the Soofees.* On this characteristic passage, my sheykh remarks, in a marginal note, that it is usual with the Soofees thus to beg for an increase of the afflictions that they suffer. — The Soofees are so called either from the Arabic word “soof,” signifying “wool,” on account of their wearing woollen garments, or from the Greek word σοφός, because of their philosophical tenets. There is an order of Muslim darweeshes called Soofees, “who make profession of a more regular and more contemplative life than darweeshes in general; and many of this class have

⁴¹ *Idem.*

written books of spirituality, of devotion, and of contemplation, which mostly bear the title of ‘Tasowwuf,’ that is, of spiritual life.”⁴² The first convent of this order in Egypt was founded by Saláh-ed-Deen, who is commonly called by European writers Saladin. But the title of Soofee is adopted by many who do not belong to this order of darweeshes; by those who lead a life of contemplation, and of philosophical religion; and of this class are many excellent men, who regard with especial veneration the moral and most other doctrines of the Gospel. Their grand principle seems to be love of God. — The Sunnee Soofees are in a great degree mystical and latitudinarian; but not so much so as the Soofees of the Persian sect.

NOTE 103. So in the Breslau edition and in the old version. In the Cairo edition, the distance by sea is said to be *six* months. The preferable reading is “four months,” because this city is evidently the same as that in the neighbourhood of which Kamar-ez-Zemán resided with the gardener. The two princes are said to have performed in three months a journey which usually occupied a year; and we must therefore suppose that they did it in that comparatively short space of time by taking a route too arduous to be generally followed, and impracticable for caravans. This is implied by El-Amjad’s remark on the first discovery of the city.

NOTE 104. The Muslims hold (and I believe adduce a saying of their Prophet in confirmation of their opinion) that it is improper to eat in a street or other place where many people are passing; because a person who does so cannot give to all who pass by and desire to partake; and when he has given all that he can spare, the remainder may be looked upon by an envious eye, which renders it injurious, or at least unprofitable.

NOTE 105. In the present day, in many parts of the East, the Frank Christian may dress as a Muslim: but

⁴² D’Herbelot, Bibliothèque Orientale, art. “sofi.”

formerly, Muslims were distinguished from all other persons, especially by the colour and form of the turban. The Eastern Christians and Jews, with few exceptions, are still distinguished by the turban, which is generally black or blue, or of a greyish, or light-brown, colour. — See Note 55 to Chapter ii., and Note 98 in the present series.

NOTE 106. The meaning of this is, “Thy beauty is continually increasing.”⁴³

NOTE 107. See Note 59 in the present series.

NOTE 108. By “the thorns of lances,” it is perhaps needless to state, that piercing eyes or eyelashes are meant.

NOTE 109. This sentence commences the thirty-eighth verse of the fourth chapter of the Kur-án. By “He whose name be exalted” we are always to understand God. The Muslim never quotes the Kur-án but as the word of God, and generally in doing so says, “He whose name be exalted hath said, in the Excellent Book,” — never mentioning the Prophet in this case unless he use some such phrase as this, “God hath said by the tongue of his Prophet.”

NOTE 110. The word which I render “flowers” (namely “sohbeh”) also signifies “a branched candlestick, or candelabrum, with many candles.” Either sense would be appropriate here; but in speaking of wine, it generally signifies “a bunch of flowers,” which are often placed in a candlestick in the midst of the wine-service.⁴⁴

NOTE 111. The wooden lock which is in general use in Arabian countries for the doors of houses and chambers is described and figured in the Introduction to my work on the Modern Egyptians.

⁴³ Note by the sheykh Mo-hammad 'Eiyád.

⁴⁴ See Note 22 to Chapter iii. (vol. i. p. 301).

NOTE 112. See Note 12 to Chapter iii.

NOTE 113. In a MS. Arabic dictionary of my own composition I see that the only meaning that I have given to "sidilleh" (a word that I do not find in any other dictionary) is that of "a long seat, or couch;" and accordingly, in a former instance (vol. i. p. 194), I have rendered the plural of this word, with that of "mastabah" preceding it, by "benches of different kinds." In the present case, my sheykh has explained the plural of "sidilleh" by words signifying "places elevated a little, like the suffreh;" which last term is applied to "a kind of shelf or sill of stone," and "a bench or sofa." The term "sidilleh" is applied in Cairo to a slightly elevated recess, without a window; and to a platform of stone, for a deewán, generally about half a foot high.

NOTE 114. The clothes here mentioned are those which were usually worn at wine-parties. — See Note 22 to Chapter iii. (vol. i. p. 299).

NOTE 115. The most appropriate meaning of "sufreh" here appears to be "a round cloth." A stool with a round tray upon it are also called a sufreh; and this term is applied to a round piece of leather, which serves as a table for meals, and which is usually spread on the ground; chiefly used by travellers, whence its name.

NOTE 116. This word is Persian and Turkish, and signifies "courageous," "bold," "a hero." It is pronounced by the Arabs as I have written it; by the Persians, "Bahádar;" and by the Turks, "Behádir." Turkish and Persian names became familiar to the Arabs in the times of the 'Abbásee Khaleefehs, and were still more so in later times.

NOTE 117. This is said to shew more strongly the disturbed state of his mind; for it is usual to put the feet into

the shoes or slippers on stepping off the carpeted portion of the floor.

NOTE 118. "Bahrám" is a common Persian name. It is also a name of the planet Mars; and signifies "a king," "a sword," &c.

NOTE 119. See Note 100 in the present series.

NOTE 120. "Marjáneh" (vulg., "murjáneh"), in modern Arabic, signifies "a piece of coral." It also signifies "a small pearl," and "a kind of spring pot-herb."

NOTE 121. This sentence I insert from the Breslau edition.

NOTE 122. Here, again, I insert a few words from the Breslau edition, ending with "El-Moatarr."

NOTE 123. "El-Moatarr" signifies "the Poor," "the Indigent," "He who dares not ask for what he needs." It is a name assumed as the opposite of "El-As'ad," or "the Most Fortunate." In the old version, it is written "Motar," and rendered "Devoted to be sacrificed."

NOTE 124. "These two verses are by one of the sect of the Murjiäh, or Murjis,⁴⁵ and one of the Sunnees (or orthodox Muslims) answered them, and said, —

'If God protect him, no moisture will touch him, and he need not care for being hand-bound, and thrown;⁴⁶
But if the Lord have decreed that he shall be drowned, he will be drowned though he be cast upon a desert.'"

⁴⁵ A sect of Muslims who seem to have been chiefly distinguished by the very small importance that they attached to works. This sect is divided into four classes; and the person here alluded to appears to have been of the Jeberee class, who deny free agency in man, ascribing his actions wholly to God. I believe

that most of the Murjis were of this class.

⁴⁶ The meaning I suppose to be this, that, as a man can never foresee his fate, he should not neglect to make use of means which God may have decreed for his preservation. This, at least, is the orthodox doctrine.

Thus my sheykh comments upon the two verses to which this note relates. The tale itself also shows their fallacy, by a subsequent incident (of no very improbable nature) in the history of El-As'ad. In their place are inserted, in the Breslau edition, with some slight variations and errors, the verses of which a translation has been given in a former tale, in page 472 of the first volume of this work; and the same appears to be the case in the manuscript from which Galland translated.

NOTE 125. The drum and pipe are the instruments most commonly used in Arabian countries on occasions of festivity; as in the procession of a bride or bridegroom, that of a boy about to be circumcised, and that of a pilgrim approaching his home on his return from the holy places.

NOTE 126. The burial-grounds adjacent to Arab towns generally contain a number of dome-crowned structures erected over graves, which often afford shelter to benighted travellers.

NOTE 127. "Bustán" signifies "a garden."

NOTE 128. This is said in allusion to his name, which signifies "more, or most, fortunate."

NOTE 129. See Note 9 to Chapter vi.

NOTE 130. In the edition of Breslau, this story occupies a different place, commencing the seventh volume.

NOTE 131. "El-Koofeh" is the city commonly called by European writers "Kufah" and "Cufa," situate on the west bank of the Euphrates. It was founded in the reign of the Khaleefeh 'Omar, and was a famous seat of Arabian learning. — The inhabitants of El-Koofeh were a people difficult to please, always ready to revolt, and continually complaining of their Governors. A party of them one day

urging a complaint, to the Khaleefeh El-Ma-moon, against one of his officers, one of them abused this person in such gross terms that the Khaleefeh took his officer's part, and highly praised him for the strict justice which he rendered to every one. Upon this, one of the complainants replied that all which the Khaleefeh said was very true, and that all the accusations which his townsmen had advanced against the officer were pure calumnies; yet, as it was necessary that justice should be rendered everywhere, it was not right that the people of El-Koofeh alone should enjoy the advantage of possessing such a man, while all the other provinces of the Empire were deprived of him. "Cause thy people, then, O our lord," he continued, "to praise and bless thee equally, by sending him elsewhere."⁴⁷

NOTE 132. "Neamet-Allah" signifies "the Boon of God."

NOTE 133. The meaning of "Towfeek" is "a causing to be prosperous, or agreeable," &c.

NOTE 134. "Saad" signifies "prosperity," "happiness," "good fortune."

NOTE 135. "Noam" is synonymous with "Saad." The name was changed that it might agree with that of Neamet-Allah.

NOTE 136. In "Neamet-Allah" and similar names, the latter word is often dropped. In this case, the final t in the former is changed into h.

NOTE 137. That is, each of them was in some respects more beautiful than the other.

NOTE 138. I here put "four" instead of "nine," as the sequel requires it.

⁴⁷ D'Herbelot. Bibliothèque Orientale, art. "Coufah."

NOTE 139. "Zeyd" and "'Amr" are here used as fictitious names, in the same manner as they are by the Arab grammarians.

NOTE 140. — *Of El-Hajjáj and his Character.* El-Hajjáj the son of Yoosuf Eth-Thakafee was Governor of the Hejáz and of the Arabian 'Erák under 'Abd-El-Melik and his son El-Weleed, the fifth and sixth Khaleefehs of the house of Umeiyeh, for a space of about twenty years, until the period of his death, which happened in the year of the Flight 95 (A. D. 713-14). He was highly celebrated for his eloquence and courage, but execrated for his tyranny. His cruelty, however, has perhaps been exaggerated by the Shiya'ees, or Shee'ees, to whom he rendered himself especially odious; and I do not place entire reliance on the correctness of the following illustrations of his character, which I insert on account of their singular nature.

In his last illness, "he ventured to consult an astrologer whether the position of the stars, that year, prognosticated the demise of any person in power. To which the astrologer replied, that a prince would shortly die, who either bore or had borne the appellation of Kuleyb; and El-Hajjáj confessing that his mother had in his infancy been accustomed to address him by that name (puppy, perhaps⁴⁸), the astrologer rashly declared that the person whose death was indicated could be no other than himself. 'At least thou shalt precede me,' said El-Hajjáj, and the unfortunate wizard was ordered to be immediately despatched by the attendants. — This ferocious tyrant, whose memory has been indeed

⁴⁸ "Kuleyb" signifies "a little dog." It was a common custom among the Arabs to give names of this kind, and among the Bedawees the custom still prevails, though it is not often followed by other Arabs. Speaking of the Bedawees, Burckhardt says, "A name is given to the infant immediately on his birth. The name is derived from some trifling

accident, or from some object which had struck the fancy of the mother, or any of the women present at the child's birth. Thus, if the dog happened to be near on this occasion, the infant is probably named 'Kiláb,' from 'Kelb' a dog," of which it is the plural. (Notes on the Bedouins and Wahábys, 8vo ed. vol. i. p. 97.)

loaded with sufficient obloquy by the Shiya'ees, and whom he on his part never ceased to persecute with unsparing vengeance, expired, at the age of fifty-four, about the twenty-fifth day of the month of Ramadán, in the ninety-fifth year of the Hijrah. Some time previous to his death he complained that his bowels were lacerated by dogs; and a roll of flexible silk being passed down his throat, by the physicians who attended, it was drawn up, covered with vermin. And though it does not appear to have rendered his government at all more palatable, it is recorded, probably as a proof of his boundless prodigality in the public expenditure, that among the disciples of the Kur-án, he was the first who, on one occasion, displayed a thousand tables for the entertainment of the people; or in a single donation disbursed a million of dirhems. — Exclusive of those who perished in battle, the amount of whom could be estimated by Him alone who knows all things, there fell by the arbitrary mandates of El-Hajjáj, not less than one hundred and twenty thousand persons. Nevertheless, in a dream, in which he is said to have appeared to some one a short time after his death, he is made to declare, that, though for each of this numerous list of the victims of his fury, divine justice was satisfied with inflicting on him the punishment of a single death, yet that for the execution of Sa'eed ⁴⁰ alone, he was condemned to suffer seventy times the agony of dissolution. There were, after all, found in the different prisons of his government, when Providence thought fit to relieve mankind from his oppressions, no less than thirty thousand men, and twenty thousand women; many of these confined in that species of prison invented by himself, without roof; in which, alternately exposed to the scorching rays of the sun, and the vicissitudes of cold, heat, and rain, the unhappy victims were left to suffer under every variety of pain and wretchedness." ⁴¹

⁴⁰ See Note 30 to Chapter II.

⁴¹ Prier's *Retrospect of Mohammedan History*, vol. i. pp. 479 et seq. — As justice should be rendered to every one, however bad, it may here be remarked,

that many of these prisoners had probably been before accustomed to the vicissitudes here mentioned. [Another anecdote of El-Hajjáj occurs after the Notes to Chapter xiv. — Ed.]

NOTE 141. See a note at the foot of page 219 in this volume.

NOTE 142. It is a custom of many Muslim devotees to hang to the neck, in several circumvolutions, a string of many hundreds of beads. The object is either to employ these beads in repeating certain ejaculations in praise of God, or to make others believe that the wearer is accustomed so to employ them. — See the forty-fourth note of the present series. — A string of a thousand beads, and the use to which it is applied, have been mentioned in Note 15 to Chapter iv.

The whole description of the costume, manners, and expressions, of the hypocritical old woman in this tale is admirably just. It is perfectly applicable to persons who may be seen occasionally in the streets of Cairo in the present day, though probably the character of many of these may be sincere. The female devotees who thus distinguish themselves are very few in comparison with the male. — I should also add that the conduct of Noam towards the old woman described in this story is consistent with that of the generality of Arab women in similar cases. Indeed the story altogether is as true a picture of Arab manners as any of the present collection.

NOTE 143. In some Arab houses, in one or more of the apartments, a niche is formed or painted, in or upon one of the walls, indicating the direction of Mekkeh. But more commonly a prayer-carpet answers the same purpose, its pattern presenting the form of a niche, the point of which is turned towards Mekkeh, so that a visitor need not ask of his host in what direction he is to turn his face in prayer.

NOTE 144. These words are the commencement of the seventieth verse of the twenty-fifth chapter of the Kur-án. They follow a denunciation against the wicked, and Noam is supposed to know what precedes them, as well as the remainder of the verse, which is this: — “for unto them

God will change their evil works into good; and God is ready to forgive, and merciful."

NOTE 145. By "the sheykhs" we are here to understand the saints, or persons who devote themselves to religious exercises. And "the holy places" mentioned in the same passage are those mosques and other buildings containing the tombs or cenotaphs of saints; such buildings being frequently visited by men and women, in the belief that the prayers there offered up are especially efficacious. — See Note 63 to Chapter iii.

NOTE 146. By this is meant that she was a descendant of the Kings of El-Koofeh; but the author was probably ignorant that there were no such Kings. If by "Kings" are meant merely "Governors," he is still in error; for the Governors of El-Koofeh were, from its foundation, Muslims; and their daughters could not be sold as slaves.

NOTE 147. — *On Astrological Calculations.* My sheykh remarks, in a marginal note, that the calculation here spoken of is founded upon the numerical values of the letters composing the name. Thus, Noam (in Arabic) consists of three letters, Noon, 'Eyn, and Meem: Noon is 50; 'Eyn, 70; and Meem, 40: the sum of the three is therefore 160: subtract this from 9 and 9, or 12 and 12, and so on until there remains either 12 or less than 12: the remainder is the number of the sign of the Zodiac that influences the person to whom the name belongs: 1, being Aries; 2, Taurus; 3, Gemini; and so on.

I have mentioned two other modes of making calculations of the same kind; ⁵¹ but from the above it appears, that I should have stated, in explaining the former of those two modes, that the calculation is sometimes (and perhaps generally) founded upon the numerical values of the letters composing only the name of the person whose sign is sought, and that then the number of the sign is obtained in the man-

⁵¹ In Note 74 to Chapter v.

ner above described. The reader has seen that two different results may be obtained according to my sheykh's directions. He does not state whether it is the general practice to subtract 9 or 12 from the number of the name.

NOTE 148. "O brother of the Persians" (yá akhà-l-Furs) is synonymous with "O Persian." "O brother of the Arabs" is a common expression used in addressing an Arab.

NOTE 149. Arab shopkeepers very often make their calculations by writing on the palm of the hand.

NOTE 150. "Soadà" and "Juml" are fictitious names of women. They are chosen for the sake of a play upon words, which I could not preserve in the translation.

NOTE 151. — *On the Koofee Character.* The Koofee character (generally called by European writers "Cufic") was so termed from the city of El-Koofeh, in which without doubt, it originated, and which was founded in the seventeenth year of the Flight. Some papyri lately discovered in Egypt shew that the character employed by the Arabs of the Hejáz before this differed little from that which superseded the Koofee, and which has generally been employed by the Arabs to the present day.⁵² But the character, as well as the language (called Hemyeree, or Himyaritic,) used in El-Yemen, and probably in several other parts of Arabia, before the time of the Prophet, is unknown. My learned friend M. Fulgence Fresnel has discovered a language still spoken in some parts of El-Yemen, a dialect of the ancient Hemyeree; and it may be hoped that his discovery will be productive of important results, and be of value in biblical literature.

A flexuous Koofee character, an ornamental style which came into use in the fourth century of the Flight, has been erroneously called, by many European writers, the Carmatic

⁵² See De Sacy's *Grammaire Arabe*, 2nd, ed. vol. i. p. 5.

character, and supposed to have been invented by the nation or people called the Karmatees.⁵³ This mistake seems to have originated in a misinterpretation of the word “*kar-matah*,” which is defined in the *Kámoos* as signifying “a diminutive style of writing and a close [or short] step [in walking].”⁵⁴

NOTE 152. It is related in the Soorat Yoosuf (the twelfth chapter of the *Kur-án*), that Jacob’s eyes became white with mourning for Joseph; but that the latter, when he had discovered himself to his brethren in Egypt, gave to them his inner garment, desiring them to throw it on his father’s face; and when this was done, Jacob recovered his eyesight. — This garment, we are told in the *Commentary* of the *Jeláleyn*, “was the shirt of *Ibráheem*, which he wore when he was thrown into the fire.”⁵⁵ It was on his [Yoosuf’s] neck in the well; and it was from Paradise. *Jibreel* or [Gabriel] ordered him to send it, and said that in it was its odour, [i. e. the odour of Paradise,] and it should not be thrown on any one afflicted [with a disease] but he should be restored to health.”

NOTE 153. For the insertion of the words enclosed between crotchets in this sentence, I have the authority of my sheykh.

NOTE 154. See Note 65 to Chapter viii.

NOTE 155. In my original it is here added, “and her name was Noam,” which would explain what the *Khaleefeh*’s sister wished as yet to conceal.

⁵³ The Arabic words at the head of Chapter ix., (signifying, “In the name of God, the Compassionate, the Merciful”) present an example of this style.

⁵⁴ This error was, I believe, first exposed and confuted by M. Fræhn, in the 5th No. of the *Nou-*

veau Journal Asiatique, May, 1828.

⁵⁵ This was done by order of Numrood (or Nimrod), and is mentioned in the twenty-first chapter of the *Kur-án*. The patriarch came forth from the fire unhurt.

NOTE 156. Marjáneh, we may suppose, came thither with him.

NOTE 157. The words "And God is all-knowing" are added by the narrator to imply that the story may perhaps be not entirely true!

CHAPTER XI

COMMENCING WITH PART OF THE TWO HUNDRED
AND FORTY-NINTH NIGHT, AND ENDING WITH
PART OF THE TWO HUNDRED AND SIXTY-NINTH

THE STORY OF 'ÁLA-ED-DEEN ABU-SH-SHÁMÁT ¹

IT hath been told me, O happy King, that there was, in ancient times, a merchant in Cairo,² named Shems-ed-Deen. He was one of the best and the most veracious in speech of all the merchants, and was possessor of servants and other dependants, and male black slaves, and female slaves, and memlooks, and of great wealth, and was Sháh-Bandar ³ of the merchants in Cairo. And there resided with him a wife whom he loved, and who loved him: but he had lived with her forty years, and had not been blessed with a daughter nor with a son by her. And he sat one day in his shop, and saw the other merchants, every one of them having a son, or two sons, and the greater number of these sons were sitting in shops like their fathers. That day was Friday: so this merchant entered the bath, and performed the ablution of Friday; ⁴ and when he came forth [from the inner apartment], he took the barber's looking-glass, and, looking at his face in it, said, I testify that there is no deity but God, and I testify

that Mohammad is God's Apostle!⁵ He then looked at his beard, and saw that the white eclipsed the black; and he reflected that hoariness was the monitor of death.

Now his wife knew the time of his coming, and she used to wash and prepare herself to receive him; and when he came home to her that day, she said to him, Good evening: but he replied, I have seen no good. She had said to the slave-girl, Bring the supper-table. So she brought the repast; and the merchant's wife said to him, Sup, O my master. — I will not eat anything, he replied. And he turned away his face from the table. She therefore said to him, What is the reason of this, and what hath grieved thee? He answered her, Thou art the cause of my grief. — Wherefore? she asked. And he answered her, When I opened my shop this day, I saw that every one of the merchants had a son, or two sons, and most of the sons were sitting in the shop like their fathers; whereupon I said within myself, Verily he who took thy father will not leave thee.⁶ And when I first visited thee (he continued), thou madest me swear that I would not take another wife in addition to thee, nor take an Abyssinian nor a Greek nor any other slave-girl as a concubine; and thou art barren. — But his wife reproved him in such a manner that he passed the night and rose in the morning repenting that he had reproached her, and she also repented that she had reproached him. And soon after this, his wife informed him that his wish was likely to be accomplished.

The son was born, and the midwife charmed him by repeating the names of Mohammad and 'Alee,⁷ and she pronounced in his ear the tekbeer and the adán,⁸ and wrapped him up and gave him to his mother who nursed him, and he took his nourishment until he was satiated, and slept. The midwife remained with them three days, until they had made the sweetmeat to distribute on the seventh day; and then they sprinkled the salt for the infant.⁹ And the merchant went in and congratulated his wife on her safety, and said to her, Where is God's deposite?¹⁰ Whereupon she presented to him an infant of surprising loveliness, the work of the Ever-present Governor. He was an infant of seven days; but he who beheld him would say that he was a child a year old; and the merchant looked in his face, and saw that it was like a shining full moon, with moles upon the cheeks. He said to his wife, What hast thou named him? And she answered, Were it a girl, I had named her; but this is a boy; so no one shall name him but thyself.¹¹ The people of that age used to name their children from an omen; and while they were consulting upon the name of the merchant's son, lo, one said to his companion, O my master 'Alá-ed-Deen. So the merchant said to his wife, We will name him 'Alá-ed-Deen Abu-sh-Shámát.¹² He commissioned the nurses to rear him, and the child drank the milk for two years; after which they weaned him, and he grew up, and walked upon the floor. And when he had attained the age of

seven years, they put him in a chamber beneath a trap-door,¹³ fearing the influence of the eye upon him, and his father said, This boy shall not come forth from beneath the trap-door until his beard groweth.¹⁴ The merchant appointed a slave-girl and a male black slave to attend upon him: the slave-girl prepared the table for him, and the black slave carried it to him. Then his father circumcised him, and made for him a magnificent banquet; and after this he brought to him a professor of religion and law to teach him; and the professor taught him writing and the Kur-án and science until he became skilful and learned.

But it happened that the black slave took to him the table one day, and inadvertently left the trap-door open; whereupon 'Alá-ed-Deen came forth from it, and went in to his mother. There was with her a party of women of rank, and while they were conversing with her, lo, he came in to them, resembling an intoxicated memlook, in the excess of his beauty. So when the women saw him, they covered their faces, and said to his mother, Allah requite thee. O such-a-one! How dost thou cause this strange memlook to come in to us? Dost thou not know that modesty is one of the points of the faith? — But she said to them, Pronounce the name of Allah!¹⁵ Verily this is my son, and the darling of my heart, the son of the Sháh-Bandar of the merchants, and the child of the nurse and the necklace and the crush and the crumb!¹⁶ — They replied, In our lives we never saw a son of thine. So she said, Verily his father

feared for him from the influence of the eye, and therefore made as his nursery a subterranean chamber under a trap-door; and probably the eunuch hath inadvertently left the trap-door open, and he hath in consequence come up from it; but it was not our desire that he should come out from it until his beard should grow. The women therefore congratulated her upon this. And the youth went forth from them into the court of the house, and then ascended into the mak'ad,¹⁷ and there seated himself; and while he was sitting there, the slaves entered the house with the mule of his father; whereupon 'Alá-ed-Deen said to them, Where hath this mule been? They answered him, We have conducted thy father to the shop, mounted upon her, and brought her back. And he asked them, What is the trade of my father? — Thy father, they answered him, is Sháh-Bandar of the merchants in the land of Egypt, and he is Sultán of the Sons of the Arabs.¹⁸

And upon this, 'Alá-ed-Deen went in to his mother, and said to her, O my mother, what is the trade of my father? She answered him, O my son, thy father is a merchant, and he is Sháh-Bandar of the merchants in the land of Egypt, and Sultán of the Sons of the Arabs. His slaves consult him not respecting the sale of anything except that of which the smallest price is a thousand pieces of gold. As to the sale of a thing for nine hundred pieces of gold or less, they consult him not respecting it, but sell it of their own free will. And there cometh not merchandise from other

parts, little or much, but it is submitted to him, and he disposeth of it as he willeth; and no merchandise is packed up and goeth to other parts, but it is under the disposal of thy father. God (whose name be exalted!) hath given to thy father, O my son, great wealth, that cannot be calculated. — So he said to her, O my mother, praise be to God that I am the son of the Sultán of the Sons of the Arabs, and that my father is Sháh-Bandar of the merchants! But for what reason, O my mother, do ye put me in a chamber beneath a trap-door, and leave me there imprisoned? — She answered him, O my son, we put thee not in the chamber beneath the trap-door but in our fear for thee from the influence of the eyes of men; for the influence of the eye is true,¹⁹ and most of the inhabitants of the graves are victims of the eye. But he said to her, O my mother, and where is a place of refuge from destiny? Caution preventeth not fate, and from that which is written there is no escape. Verily he who took my grandfather will not leave my father: so if he is alive to-day, he will not be alive to-morrow; and when my father dieth, and I go forth and say, I am 'Alá-ed-Deen the son of the merchant Shems-ed-Deen, — not one of the people will believe me, and the aged will say, In our lives we never saw a son nor a daughter of Shems-ed-Deen: — then the officers of the government-treasury will come down and take my father's wealth. Allah have mercy upon him who said, The liberal-minded man dieth, and his wealth departeth, and

the meanest of men taketh his women. Do thou, then, O my mother, speak to my father, that he may take me with him to the market-street and open for me a shop, and I will sit in it with merchandise, and he shall teach me the art of selling and buying, and taking and giving. — She replied, O my son, when thy father cometh I will acquaint him with thy wish.

And when the merchant returned to his house, he found his son 'Alá-ed-Deen Abu-sh-Shámát sitting with his mother: so he said to her, Wherefore hast thou taken him forth from beneath the trap-door? — O son of my uncle, she answered, I did not take him forth; but the servants inadvertently left the trap-door open, and while I was sitting with a party of women of rank, lo, he came in to us. And she acquainted him with that which his son had said; whereupon the merchant said to him, O my son, to-morrow, if it be the will of God (whose name be exalted!), I will take thee with me to the market-street; but, O my son, sitting in the market-streets and shops requireth polite and accomplished manners under every circumstance.

So 'Alá-ed-Deen passed the next night full of joy at the words of his father; and when the morning came, his father took him into the bath, and clad him in a suit worth a large sum of money. And after they had breakfasted, and drunk the sherbet, the merchant mounted his mule, and put his son upon another mule, and taking him behind him, repaired with him to the market-street; and

the people of the market-street saw the Sháh-Bandar of the merchants approaching, followed by the youth whose face was like the moon in its fourteenth night. It was customary, when the Sháh-Bandar came from his house in the morning and sat in his shop, for the Nakeeb²⁰ of the market to approach the merchants and recite the Fátéhah to them, whereupon they arose and came with him to the Sháh-Bandar of the merchants and recited the Fátéhah to him,²¹ and wished him good morning: then each of them departed to his shop. But when the Sháh-Bandar of the merchants seated himself in his shop on that day according to his custom, the merchants came not to him as they were wont to do. So he called the Nakeeb (who was named the sheykh Mohammad Simsim,²² and who was a poor man), and said to him, Wherefore have not the merchants come together according to their custom? The Nakeeb answered him, that they were disputing on the subject of the youth who was with him, wondering who he could be, and he said, Is he thy memlook, or is he related to thy wife? — He is my son, said the Sháh-Bandar. The Nakeeb replied, In our lives we have never seen a son of thine. The Sháh-Bandar therefore said, In my fear for him from the influence of the eye, I reared him in a subterranean chamber beneath a trap-door, and it was my desire that he should not come up from it until he could hold his beard with his hand; but his mother would not consent; and he requested me to open a shop,

and to give him merchandise, and teach him the art of selling and buying. So the Nakeeb went to the merchants, and acquainted them with the true state of the case; upon which all of them arose and went with him to the Sháh-Bandar, and, standing before him, recited the Fátelah, and congratulated him on his having this youth for a son, and said to him, May our Lord preserve the root and the branch! But (they added) the poor among us, when a son or a daughter is born to him, is required to make for his brothers a saucepan of 'aseedeh,²³ and to invite his acquaintances and relations, and yet thou hast not done this. So he said to them, I will give you the entertainment, and our meeting shall be in the garden.

Accordingly, when the next morning came, he sent the farrásh²⁴ to the saloon and the pavilion²⁵ which were in the garden, and desired him to spread the furniture in them. He sent also the necessaries for cooking, as lambs and clarified butter, and such other things as the case required, and prepared two tables, one in the pavilion and one in the saloon. The merchant Shems-ed-Deen girded himself, and so did his son 'Alá-ed-Deen, and the former said to the latter, O my son, when the hoary man cometh in, I will meet him, and seat him at the table which is in the pavilion; and thou, O my son, when the beardless youth cometh in, shalt take him and conduct him into the saloon, and seat him at the table there. His son said to him, Wherefore, O, my father? What

is the reason of thy preparing two tables, one for the men and one for the youths? — O my son, answered the merchant, the beardless youth is ashamed to eat in the presence of men.²⁶ So his son approved of this. And when the merchants came, Shems-ed-Deen met the men, and seated them in the pavilion; and his son 'Alá-ed-Deen met the youths, and seated them in the saloon. Then the servants placed the food, and the party ate and drank, and enjoyed themselves and were delighted, and they drank the sherbet, and the servants gave vent to the smoke of the perfume; after which, the aged men sat conversing upon science and tradition.²⁷

Meanwhile, the youths had seated 'Alá-ed-Deen among them at the upper end of the chamber, and one of them said to his companion, O my master Hasan, acquaint me respecting the capital in thy possession, by means of which thou sellest and buyest, how it came to thee. He replied, When I grew up, and attained to manhood, I said to my father, O my father, give me some merchandise: — but he replied, O my son, I have none; go, however, and procure money from some merchant, and traffic with it, and learn the art of selling and buying, and taking and giving. So I repaired to one of the merchants, and borrowed of him a thousand pieces of gold, and, having bought some stuffs with it, I journeyed with them to Syria, where I obtained double the cost-price. Then I took merchandise from Syria, and journeyed with it to Baghdád, where I sold it, and again

obtained double the cost-price; and I ceased not to traffic until my capital became about ten thousand pieces of gold.—And each of the youths said to his companion the like of this until the turn to speak came round to 'Alá-ed-Deen Abu-sh-Shámát; when they said to him, And thou, O our master 'Alá-ed-Deen. So he replied, I was reared in a subterranean chamber beneath a trap-door, and came forth from it this week, and I go to the shop and return from it to the house. And upon this they said to him, Thou art accustomed to remain in the house, and knowest not the delight of travel, and travel is for none but men. He replied, I have no need to travel; and ease is invaluable. And one of them said to his companion, This is like the fish: when he quitteth the water he dieth. They then said to him, O 'Alá-ed-Deen, the glory of the sons of the merchants consisteth in nothing but travel for the sake of gain.

At these words, 'Alá-ed-Deen became enraged, and he went forth from among the youths, with weeping eye and sorrowful heart, and, having mounted his mule, repaired to the house. And his mother saw him in a state of excessive rage, and weeping: so she said to him, What maketh thee weep, O my son? He therefore answered her, All the sons of the merchants have reproached me, and said to me, The glory of the sons of the merchants consisteth in nothing but travel for the sake of gaining pieces of silver and gold. His mother said to him, O my son, dost thou desire to travel? He answered, Yes. And she asked him,

To what country wouldst thou travel? — To the city of Baghdád, he answered; for there a man gaineth double the cost-price of his merchandise. His mother then said to him, O my son, thy father hath great wealth; but if he prepare not merchandise for thee with his wealth, I will prepare for thee some with mine. And he replied, The best of favours is that which is promptly bestowed; and if there be kindness to be shewn, this is the time for it. She therefore summoned the slaves, and sent them to the persons who packed up stuffs, and, having opened a magazine, took from it some stuffs for him, and they packed up for him ten loads.

His father, in the mean time, looked around, and found not his son 'Alá-ed-Deen in the garden. So he inquired respecting him, and they told him that he had mounted his mule and gone to the house; whereupon he mounted and went after him; and when he entered his abode, seeing the loads packed up, he asked concerning them. His wife therefore informed him of the manner in which the sons of the merchants had acted towards his son 'Alá-ed-Deen. And upon this he said to him, O my son, malediction be upon foreign travel! for the Apostle of God (may God bless and save him!) hath said, It is of a man's good fortune that he be sustained in his own country; — and the ancients have said, Abstain from travel, though it be but a mile's journey. — Then he said to his son, Hast thou determined to travel, and wilt thou not relinquish thy purpose? His

son answered him, I must travel to Baghdád with merchandise, or I will pull off my clothes, and put on the habit of the darweeshes, and go forth a wanderer through the countries. So his father said to him, I am not in need, nor destitute: but, on the contrary, I have great wealth. And he shewed him all the wealth and merchandise and stuffs that he possessed, and said to him, I have stuffs and other merchandise suitable for every country. And he shewed him of such goods, forty loads packed up, upon each of which was written its price, a thousand pieces of gold. He then said to him, O my son, take the forty loads, and the ten loads which are given thee by thy mother, and journey under the protection of God, whose name be exalted! But, O my son, I fear for thee on account of a forest on thy way, called the Forest of the Lion, and a valley there called the Valley of the Dogs; for lives are sacrificed in those two places without pity. — How so, O my father? said his son. The merchant answered, By a Bedawee, and interceptor of the way, who is named 'Ejlán. But his son replied, The means of preservation are from God, and if I have any share in them left, no harm will happen to me.

Then he mounted with his father, and went to the market of the beasts of burden; and lo, an 'Akkám²⁸ dismounted from his mule, and kissing the hand of the Sháh-Bandar of the merchants, said to him, By Allah, for a long time, O my master, thou hast not employed us in the transaction of mercantile business. The Sháh-Bandar replied,

Every time hath its fortune and its men.²⁹ O Mukaddam,³⁰ it is none but this my son who desireth to travel. — And the 'Akkám said, God preserve him to thee! The Sháh-Bandar then made a covenant between his son and the 'Akkám, that the former should be as a son of the latter, and gave the 'Akkám a charge respecting 'Alá-ed-Deen, and said to him, Take these hundred pieces of gold for thy young men. After which he bought sixty mules, and a covering for Sey-yidee 'Abd-El-Kádir El-Geelánee,³¹ and said to his son, O my son, while I am absent, this 'Akkám shall be thy father in my stead, and with whatever he saith to thee do thou comply. Then he returned, with the mules and the young men, and the next night they caused a recitation of the whole of the Kur-án to be performed, and celebrated a festival in honour of the sheykh 'Abd-El-Kádir El-Geelánee.³² And when the following morning came, the Sháh-Bandar of the merchants gave to his son ten thousand pieces of gold, saying to him, When thou enterest Baghdád, if thou find the stuffs of easy sale, sell them; but if thou find them not in request, expend of these pieces of gold.

They then loaded the mules, and bade one another farewell, and the party went forth from the city. They continued their way over the deserts and wastes until they came in sight of Damascus, and from Damascus they proceeded until they entered Aleppo, and thence they continued their route until there remained between them and Baghdád one day's journey. Still they

advanced till they descended into a valley, and 'Alá-ed-Deen desired that they should halt there; but the 'Akkám said, Halt ye not here: continue on your way and hasten in your pace: perhaps we may reach Baghdád before its gates be closed; for the people open them not nor close them but when the sun is up, in their fear lest the Ráfidees³³ should take the city and throw the books of science into the Tigris. 'Alá-ed-Deen, however, replied, O my father, I came not with this merchandise unto this town for the sake of traffic, but for the sake of amusing myself by the sight of foreign countries. — O my son, rejoined the 'Akkám, we fear for thee and for thy property on account of the Arabs. But 'Alá-ed-Deen said, O man, art thou a servant or a person served? I will not enter Baghdád but in the morning, that the sons of Baghdád may see my merchandise, and may know me. — So the 'Akkám replied, Do what thou wilt; for I have advised thee, and thou canst judge for thyself. And 'Alá-ed-Deen ordered them to take down the burdens from the backs of the mules; and they did so, and pitched the pavilion, and remained until midnight.

'Alá-ed-Deen then went forth from the pavilion, and saw something glittering in the distance. So he said to the 'Akkám, O Mukaddam, what is this thing that is glittering? And the 'Akkám, looking attentively and with a scrutinizing eye, saw that what glittered was the points of spears and the iron of Bedawee weapons and swords. And lo, they were Arabs, whose chief was named

the Sheykh of the Arabs 'Ejlán Aboo-Náib; and when these Arabs drew near them and saw their packages, they said, one to another, O night of spoil! As soon as the travellers heard them say this, the Mukaddam Kemál-ed-Deen, the 'Akkám, exclaimed, Avaunt, O least of Arabs! But Aboo-Náib smote him with his spear upon his breast, and it protruded glittering from his back; whereupon he fell at the door of the tent, slain. Then the Sakkà ³⁴ exclaimed, Avaunt, O basest of Arabs! And one of them struck him upon his shoulder with a sword, and it passed forth glittering from his vitals, and he, also, fell down slain. All this took place while 'Alá-ed-Deen stood looking on. The Arabs surrounded and fiercely assaulted the caravan, and killed the attendants of 'Alá-ed-Deen, not sparing one of them; after which, they placed the loads upon the backs of the mules, and retired. 'Alá-ed-Deen then said to himself, Nothing will occasion thy slaughter but thy mule and this thy dress. So he arose, and pulled off the dress, and threw it upon the back of his mule, remaining in the shirt and drawers alone; and, looking before him, towards the door of the tent, he found a pool of blood, flowing from the slain; and he rolled himself in it with the shirt and the drawers, so that he appeared like one slain, drowned in his blood.

Meanwhile, the Sheykh of the Arabs, 'Ejlán, said to his troops, O Arabs, was this caravan entering from Egypt, or going forth from Baghdád? They answered him, Coming from Egypt into Baghdád. And he said to them, Return to the

slain; for I imagine that the proprietor of this caravan hath not died. So the Arabs returned to the slain, and proceeded to pierce and strike them again until they came to 'Alá-ed-Deen. He had thrown himself among the slain; and when they came to him they said, Thou hast feigned thyself to be dead; so we will complete thy slaughter. And a Bedawee took his spear, and was about to thrust it into the breast of 'Alá-ed-Deen; whereupon 'Alá-ed-Deen said, O thy blessing,³⁵ O my lord 'Abd-El-Kádir, O Geelánee! And he saw a hand turn away the spear from his breast to the breast of the Mukaddam Kemál-ed-Deen, the 'Akkám; so that the Bedawee pierced the latter with it, and left 'Alá-ed-Deen; after which, the Arabs replaced the burdens on the backs of the mules, and departed with them.

'Alá-ed-Deen then looked, and, seeing that the birds had flown with their spoils, rose and ran away. But, lo, the Bedawee Aboo-Náib said to his companions, I saw a faint appearance of an object in the distance, O Arabs. One of them, therefore, came forth, and beheld 'Alá-ed-Deen running; upon which he said to him, Flight will not profit thee while we are behind thee. And he struck his mare with his fist, and she hastened after him. Now 'Alá-ed-Deen had seen before him a tank containing water, and by the side of it was a cistern: so he ascended to a window of the cistern, and there stretching himself along, feigned himself asleep, and said, O kind Protector, cover me with the veil of thy protection that cannot be removed!³⁶

And behold, the Bedawee stopped beneath the cistern, and stretched forth his hand to seize 'Alá-ed-Deen; whereupon the latter said, O thy blessing, O my lady Nefeeseh! This is thy time! ³⁷ — And lo, a scorpion stung the Bedawee in the palm of his hand; and he cried out and said, O Arabs, come to me, for I am stung! And he alighted from the back of his mare, and his companions, coming to him, mounted him again, and said to him, What hath befallen thee? He answered them, A scorpion hath stung me. And they then took the property of the caravan, and departed.

'Alá-ed-Deen remained a while sleeping in the window of the cistern. Then arising, he proceeded, and entered Baghdád. The dogs barked behind him as he passed through the streets, and in the evening, while he was walking on in the dark, he saw the door of a mosque, and entering its vestibule, he concealed himself in it. And lo, a light approached him, and as he looked attentively at it, he perceived two lanterns in the hands of two black slaves, who were walking before two merchants. One of these was an old man of comely countenance, and the other was a young man; and he heard the latter say to the former, By Allah, O my uncle, I conjure thee to restore to me my cousin, thy daughter. To which the old man replied, Did I not forbid thee many times, when thou wast making divorce thy mushaf? ³⁸ Then the old man looked to the right, and saw 'Alá-ed-Deen, appearing like a piece of the moon;

and he said to him, Peace be on thee! 'Alá-ed-Deen, therefore, returned his salutation, and the old man said to him, O youth, who art thou? He answered him, I am 'Alá-ed-Deen, the son of Shems-ed-Deen the Sháh-Bandar of the merchants in Cairo. I requested my father to give me merchandise, and he prepared for me fifty loads of goods, and gave me ten thousand pieces of gold; and I journeyed until I arrived at the Forest of the Lion, when the Arabs came upon me and took my wealth and my packages; and I entered this city, not knowing where to pass the night: so, seeing this place, I concealed myself in it. — The old man then said to him, O my son, what sayest thou of my giving thee a thousand pieces of gold, and a suit of clothing of the price of a thousand pieces of gold? — For what purpose, said 'Alá-ed-Deen, wilt thou give me these things, O my uncle? He answered him, This young man who is with me is the son of my brother, and his father hath no son but him; and I have a daughter, and have none but her, who is named Zubeydeh El-'Oodeeyeh.³⁹ She is endowed with beauty and loveliness, and I married her to him, and he loveth her; but she hateth him; and he swore an oath of triple divorcement, and scarcely had his wife heard it when she separated herself from him. And he employed all the people of his acquaintance to intercede with me, that I should restore her to him: so I said to him, This will not be right unless by means of a mustahall:⁴⁰ — and I agreed with him that we should employ some

foreigner as a mustahall, in order that no one might reproach him on account of this affair. Since, then, thou art a foreigner, come with us, that we may write thy contract of marriage to her, and to-morrow thou shalt divorce her, and we will give thee what I have mentioned. — So 'Alá-ed-Deen said within himself, To do what he proposeth will be better than passing the nights in the by-streets and vestibules.

Accordingly he went with the two men to the Kádee. And when the Kádee saw him, his heart was moved with affection for him, and he said to the father of the damsel, What is your desire? The old man answered, It is our desire to employ this person as a mustahall for our daughter; but we will write a bond against him, stating that the portion of the dowry to be paid in advance is ten thousand pieces of gold; and if he divorce her to-morrow morning, we will give him a dress of the price of a thousand pieces of gold, and a mule of the same price, and a thousand pieces of gold besides; but if he divorce her not, he will pay ten thousand pieces of gold.⁴¹ So they settled the contract on this condition, and the father of the damsel received a bond to this effect. He then took 'Alá-ed-Deen with him, clad him with the suit, and proceeded with him until they came to the house of his daughter, when he stationed him at the door of the house, and, going in to his daughter, said to her, Receive the bond of thy dowry; for I have written thy contract of marriage to a comely young man, named 'Alá-ed-Deen

Abu-sh-Shámát: so consider thyself under a most strict charge respecting him. And he gave her the bond, and repaired to his house.

Now the damsel's cousin (her former husband) had a kahramáneh who frequently visited Zubeydeh El-'Oodeeyeh, and he used to treat her with beneficence; and he said to her, O my mother, if Zubeydeh, the daughter of my uncle, see this comely young man, she will not accept me after; so I desire of thee that thou contrive a stratagem to restrain the damsel from him. — By thy youth, she replied, I will not suffer him to go near her. She then went to 'Alá-ed-Deen, and said to him, O my son, I give thee good advice for the sake of God (whose name be exalted!); therefore do thou accept my advice, and approach not that damsel, but let her remain alone, and neither touch her nor draw near to her. — Wherefore? said he. And she answered him, Verily her whole skin is affected with elephantiasis, and I fear for thee lest she communicate the disease to thy comely, youthful person.⁴² So he replied, I have no need of her. Then she went to the damsel, and said to her as she had said to 'Alá-ed-Deen; and the damsel replied, I have no need of him: on the contrary, I will leave him to remain alone, and in the morning he shall go his way. And she called a slave-girl, and said to her, Take the table with the food, and give it to him that he may sup. The slave-girl, therefore, carried to him the table with the food, and placed it before him, and he ate until he was satisfied, and then sat reciting the

chapter of Yá-seen,⁴³ with a charming voice; and the damsel, listening to him, found that his voice was like the sounds of the Psalms sung by the family of Dáood.⁴⁴ So she said within herself, Allah send trouble upon this old woman who told me that he was afflicted with elephantiasis! for he who is in such a state hath not a voice of this kind. Surely this assertion is a lie against him. — Then taking in her hands a lute of Indian manufacture, she tuned its chords, and sang to it, with a voice that would stay the birds in the midst of the sky, these two verses: —

I am enamoured of a fawn with languishing black eyes: the
willow-branches envy him when he walketh.
He rejecteth *me*, and another enjoyeth his society, which is
a boon that God will grant to whom He pleaseth.

And when he heard her words, after he had finished his recitation of the Chapter he sang this verse in reply: —

My salutation to the form concealed within the garments,
and to the roses in the gardens of the cheeks.

And upon this, the damsel's love for him increased, and she lifted up the curtain; and when 'Alá-ed-Deen beheld her, he recited these two verses: —

She appeared as a moon, and inclined as a willow-branch;
diffused an odour like ambergris, and looked with eyes
like a gazelle's.

It seemed as though grief were enamoured of my heart, and
when she should depart, would obtain possession of it.

She then advanced with a graceful gait; but as she approached him he said to her, Retire from me, lest thou communicate thy disease to me. So she uncovered her wrist, which was bipartite,⁴⁵ and its whiteness was like that of silver; after which she said to him, Retire from me; for thou art afflicted with elephantiasis, and perhaps thou wilt communicate the disease to me. He therefore asked her, Who informed thee that I was afflicted with elephantiasis? She answered him, The old woman acquainted me with it. And he replied, The old woman also informed me that thou wast afflicted with leprosy. Then he uncovered to her his arms, and she found that his skin was like pure silver. So she accepted him as her husband.

And on the following morning he said to her, Alas for joy that is not complete! The raven hath taken it and flown away!⁴⁶ — She therefore said, What is the meaning of these words? And he answered her, O my mistress, I have only this hour to remain with thee. — Who saith so? she asked. — Thy father, he answered her, wrote a bond against me, obliging me to pay ten thousand pieces of gold towards thy dowry; and if I produce it not this day, they imprison me for it in the house of the Kádee; and now my hand is unable to advance a single half-dirhem⁴⁷ of the sum of ten thousand pieces of gold. But she said to him, O my master, is the matrimonial tie in thy hand, or in their hands? He answered her, The tie is in my hand; but I have nothing in my possession. — The affair, she rejoined, is easy; and fear

nothing; but take these hundred pieces of gold. Had I more, I would give thee what thou desirest. This, however, I cannot do; for my father, from the affection that he beareth for the son of his brother, hath transferred all his property from my hands to his house: even all my ornaments he took. But when they send to thee a sergeant from the court of justice, this morning, and the Kádee and my father say to thee, Divorce, — do thou say to them, By what code is it ordained as proper that I should marry at nightfall and divorce in the morning? Then thou shalt kiss the hand of of the Kádee, and give him a present; and in like manner thou shalt kiss the hand of each Sháhíd,⁴⁸ and give him ten pieces of gold. And all of them will speak with thee: and if they say to thee, Wherefore wilt thou not divorce, and receive a thousand pieces of gold, and the mule and the dress, according to the condition which we imposed upon thee? — do thou answer them, Every hair of her head is in my estimation worth a thousand pieces of gold, and I will never divorce her nor will I receive a dress or anything else. If the Kádee then say to thee, Pay the dowry, — reply, I am at present unable to pay. And thereupon the Kádee and the Sháhíds will treat thee with benevolence, and will grant thee a delay.

Now while they were thus conversing, the sergeant of the Kádee knocked at the door. So he went forth to him, and the sergeant said to him, Answer the summons of the Efendee;⁴⁹ for thy father-in-law citeth thee. And 'Alá-ed-Deen gave

to him five pieces of gold, saying, O sergeant, by what code am I required to marry at nightfall and to divorce in the morning? He answered him, To do so is not held proper by us in any case; and if thou be ignorant of the law, I will act as thy deputy. And they proceeded to the court of justice, and the Kádee said to 'Alá-ed-Deen, Wherefore dost thou not divorce the woman, and receive what the contract hath prescribed for thee? And upon this he advanced to the Kádee, and, kissing his hand, put into it fifty pieces of gold, and said to him, O our lord the Kádee, by what code is it allowable that I should marry at nightfall and divorce in the morning by compulsion? The Kádee therefore answered, Divorce by compulsion is not allowable by any of the codes of the Muslims. Then the father of the damsel said, If thou divorce not, pay me the dowry, ten thousand pieces of gold. 'Alá-ed-Deen replied, Give me three days' delay. But the Kádee said, Three days will not be a sufficient period of delay: he shall grant thee ten days. And to this they agreed, binding him, after the ten days, either to pay the dowry or to divorce.

On this condition, therefore, he went forth from them, and, having procured the meat and rice and clarified butter and other eatables that the case required, returned to the house and went in to the damsel and related to her all that had happened to him. She replied, Between night and day, wonders take place; and divinely gifted was he who said, —

Be mild when thou art troubled by rage, and be patient when calamity befalleth thee;
For the nights are pregnant with events, and give birth to every kind of wonder.

She then arose, prepared the food, and brought the table, and they ate and drank, and enjoyed themselves, and were moved with merriment; and he requested her to perform a piece of music. So she took the lute, and performed a piece in such a manner that a rock would have danced at it as if with joy, the sounds of the chords vying with the voice of Dáood;⁵⁰ and she began the more rapid part of the performance.⁵¹

But while they were full of delight and jesting, and mirth and gladness, the door was knocked. She therefore said to him, Arise, and see who is at the door. Accordingly, he went down, and, opening the door, found four darweeshes standing there, and he said to them, What do ye desire? — O my master, answered one of them, we are foreign darweeshes: the food of our souls consisteth in music and in the delicacies of poetry, and we desire to recreate ourselves with thee this night, until the morning, when we will go our way; and thou wilt receive thy recompense from God (whose name be exalted!); for we are passionately fond of music, and there is not one among us who doth not retain in his memory odes and other pieces of poetry and lyric songs.⁵² 'Alá-ed-Deen replied, I must consult. And he went up, and informed the damsel; and she said to him, Open the door to them. So he opened to them the door, and,

having conducted them up, seated them and welcomed them, and brought them food. But they declined eating, and one of them said to him, O my master, verily our victuals are the commemoration of God with our hearts, and the hearing of songs with our ears; and divinely was he gifted who said, —

Our desire is for nought but the enjoyment of society; and eating is nought but a characteristic of the brutes.

We just now heard some pleasant music in thine abode; but when we came up, it ceased; and we would that we knew whether she who was performing is a white or a black slave-girl, or a lady. — 'Alá-ed-Deen replied, She is my wife. And he related to them all that had happened to him, and said to them, My father-in-law hath bound me to pay ten thousand pieces of gold as her dowry, and they have given me ten days' delay. Upon this, one of the darweeshes said to him, Grieve not, nor anticipate anything but good fortune; for I am the Sheykh of the Convent, having under me forty darweeshes over whom I exercise authority, and I will collect for thee the ten thousand pieces of gold from them, and thou shalt discharge the dowry that thou owest to thy father-in-law. But desire her (he added) to perform a piece of music for us, that we may be rejoiced and enlivened; for music is to some people like food; and to some like a remedy; and to some, like a fan. — Now these four darweeshes were the Kha-leefeh Hároon Er-Rasheed, and the Wezeer Jaafar

El-Barmekee, and Aboo-Nuwás El-Hasan the son of Háneé,⁵³ and Mesroor the Executioner. And the reason of their passing by this house was that the bosom of the Khaleefeh was contracted; so he said to the Wezeer, O Wezeer, it is our desire to descend and to go about through the city; for I experience a contraction of the bosom. They therefore clad themselves in the apparel of darweeshes, and went down into the city, and, passing by this house, they heard the music, and desired to ascertain the cause. They passed the night there in happiness and good order, and in relating stories one after another, until the morning came, when the Khaleefeh put a hundred pieces of gold beneath the prayer-carpet, and he and his companions took leave of 'Alá-ed-Deen, and went their way.

When the damsel, therefore, lifted up the prayer-carpet, she saw the hundred pieces of gold beneath it. And she said to her husband, Take these hundred pieces of gold that I have found under the prayer-carpet; for the darweeshes put them before they went, without our knowledge. So 'Alá-ed-Deen took them, and, repairing to the market, bought the meat and the rice and the clarified butter, and all that he required. And on the following night he lighted the candles and said to his wife, The darweeshes have not brought the ten thousand pieces of gold which they promised me; but they are poor men. While they were talking, however, the darweeshes knocked at the door; and she said to him, Go down, and



open to them. He therefore did so, and they came up, and he said to them, Have ye brought the ten thousand pieces of gold that ye promised me? They answered him, Nothing of the sum hath been provided; but fear no evil: if it be the will of God (whose name be exalted!), to-morrow we will perform an alchymical process for thee; and now do thou desire thy wife to gratify our ears by an excellent performance of music, that our hearts may be enlivened by it; for we love music. So she performed a piece for them upon the lute, such as would make a rock to dance. And they passed the night in enjoyment and happiness, and conversation and cheerfulness, until the morning came and diffused its light; whereupon the Khaleefeh again put a hundred pieces of gold beneath the prayer-carpet, and he and his companions took leave of 'Alá-ed-Deen, and departed from him and went their way.

Thus they continued to do for a period of nine nights; the Khaleefeh every night putting beneath the prayer-carpet a hundred pieces of gold, until the tenth night, when they came not; and the cause of their ceasing their visits was this. The Khaleefeh sent to a great merchant, saying to him, Make ready for me fifty loads of stuffs, such as come from Cairo, each load of the price of a thousand pieces of gold, and write upon each the amount of its price; and provide for me a male Abyssinian slave. So the merchant made ready for him all that he ordered him to provide, after which the Khaleefeh committed to the slave a basin and ewer

of gold, and another present, and the fifty loads, and wrote a letter as from Shems-ed-Deen the Sháh-Bandar of the merchants in Cairo, the father of 'Alá-ed-Deen, and said to the slave, Take these loads and the things that are with them, and repair with them to such a quarter, in which is the house of the Sháh-Bandar of the merchants, and say, Where is my master 'Alá-ed-Deen Abu-sh-Shámát? Then the people will direct thee to the quarter and to the house. — The slave therefore took the loads and what was with them, and went as the Khaleefeh commanded him.

In the mean time, the damsel's cousin repaired to her father, and said to him, Come, let us go to 'Alá-ed-Deen, that we may effect the divorce of my cousin. So the father descended and went with him to 'Alá-ed-Deen; but when they arrived at the house, they found fifty mules, upon which were fifty loads of stuffs, attended by a black slave upon a mule; and they said to him, To whom belong these loads? He answered, To my master 'Alá-ed-Deen Abu-sh-Shámát; for his father prepared for him merchandise, and despatched him on a journey to the city of Baghdád, and the Arabs came upon him, and took his wealth and his loads; and the news reached his father; wherefore he sent me to him with loads in their stead. He sent with me also a mule laden with fifty thousand pieces of gold, and a wrapper of clothes worth a large sum of money, and a furred robe of sable, and a basin and ewer of gold. — Upon this, the father of the damsel said, This person is my son-

in-law, and I will shew thee the way to the house.

And while 'Alá-ed-Deen was sitting in the house in a state of violent grief, the door was knocked; and he said, O Zubeydeh, God is all-knowing; but it seemeth that thy father hath sent to me a sergeant from the Kádee or from the Wálee. She replied, Go down and see what is the case. So he went down and opened the door, and beheld his father-in law, who was the Sháh-Bandar of the merchants, the father of Zubeydeh; and he found there an Abyssinian slave of dark complexion and of pleasant countenance, mounted upon a mule. And the slave, having descended from the mule, kissed his hands; and he said to him, What dost thou desire? He answered, I am the slave of my master 'Alá-ed-Deen Abu-sh-Shámát, the son of Shems-ed-Deen the Sháh-Bandar of the merchants in the land of Egypt; and his father hath sent me to him with this deposit. He then gave him the letter; and 'Alá-ed-Deen took it and opened it and read it, and found written in it these words:—

After perfect salutations, and compliments and respectful greetings, from Shems-ed-Deen to his son 'Alá-ed-Deen Abu-sh-Shámát. — Know, O my son, that the news of the slaughter of thy men, and of the plunder of thy wealth and thy loads, hath reached me; and I have therefore sent to thee, in their stead, these fifty loads of Egyptian stuffs, and the suit of dress, and the furred robe of sable, and the basin and ewer of gold. And fear no evil;

for the wealth is thy ransom, O my son; and may grief never affect thee. Thy mother and the people of the house are well, in prosperity and health; and they greet thee with abundant salutations. Moreover, O my son, news hath reached me that they have employed thee as a mustahall for the damsel Zubeydeh El-'Oodeeyeh, and have imposed upon thee the payment of ten thousand ⁵⁴ pieces of gold as her dowry. Therefore fifty thousand pieces of gold will be brought to thee with the loads, attended by thy slave Seleem.⁵⁵

As soon as 'Alá-ed-Deen had finished reading the letter, he took possession of the loads, and, looking towards his father-in-law, said to him, O my father-in-law, receive the ten thousand pieces of gold, the amount of the dowry of thy daughter Zubeydeh: receive also the loads, and dispose of them, and the profits shall be thine; only do thou restore to me the cost-price. But he replied, Nay, by Allah, I will take nothing; and as to the dowry of thy wife, do thou make an agreement with her respecting it. So 'Alá-ed-Deen arose, together with his father-in-law, and they went into the house, after the loads had been brought in. And Zubeydeh said to her father, O my father, to whom belong these loads? He answered her, These loads belong to 'Alá-ed-Deen, thy husband. His father hath sent them to him in the place of those which the Arabs took from him; and he hath sent to him fifty thousand pieces of gold, and a wrapper of clothes, and a furred robe of sable, and a mule, and a basin and ewer of gold: and

as to thy dowry, it is for thee to decide respecting it. Then 'Alá-ed-Deen arose, and, having opened the chest, gave her her dowry. The damsel's cousin said, O my uncle, let 'Alá-ed-Deen divorce my wife for me. But the father of the damsel replied, This is a thing that now can by no means be, as the matrimonial tie is in his hand. And upon this the young man went away, grieved and afflicted, and laid himself down sick in his house, and there he died.

As to 'Alá-ed-Deen, he went forth to the market, after he had received the loads, and, having procured what he desired of food and drink and clarified butter, made the same regular preparations as on each preceding night, and said to Zubeydeh, See, these lying darweeshes gave us a promise and broke it. She replied, Thou art the son of a Sháh-Bandar of the merchants, and yet thy hand was unable to produce a half-dirhem. What then is the case of the poor darweeshes? — God (whose name be exalted!), he rejoined, hath rendered us independent of them, and I will not again open the door to them if they come to us. But she said to him, Wherefore, seeing that good fortune happened not unto us but in consequence of their coming; for every night they put for us beneath the prayer-carpet a hundred pieces of gold? It is absolutely necessary, then, that thou open the door to them if they come. — And when the day departed with its brightness, and the night came, they lighted the candles, and 'Alá-ed-Deen said to his wife, O Zubeydeh, arise, and perform a piece of music for

us. And immediately the door was knocked: so she said to him, Arise, and see who is there. He descended, therefore, and opened the door, and seeing the darweeshes, he said, Oh! Welcome to the liars! Come up. — Accordingly they went up with him, and he seated them, and brought the table of food to them; and they ate and drank, and enjoyed themselves and were merry. They then said to him, O our master, verily our hearts have been troubled respecting thee. What hath happened to thee with thy father-in-law? — God, he answered them, hath granted us a recompense above our desires. And they said to him, By Allah, we were in fear for thee, and nothing prevented our coming to thee again but the inadequacy of our means to procure the money. He replied, Speedy relief hath come to me from my Lord, and my father hath sent to me fifty thousand pieces of gold, and fifty loads of stuffs, each load of the price of a thousand pieces of gold, and a suit of dress, and a furred robe of sable, and a mule and a slave, and a basin and ewer of gold: a reconciliation hath taken place between me and my father-in-law, and my wife hath become lawful to me; ⁵⁶ and praise be to God for this!

The Khaleefeh then arose and withdrew; and the Wezeer Jaafar, inclining towards 'Alá-ed-Deen, said to him, Impose upon thyself the obligation of good manners; for thou art in the company of the Prince of the Faithful. — What have I done, asked 'Alá-ed-Deen, inconsistently with good man-

ners in the company of the Prince of the Faithful, and which of you is the Prince of the Faithful? The Wezeer answered him, He who was speaking to you, and who hath just now retired, is the Prince of the Faithful, Hároon Er-Rasheed, and I am the Wezeer Jaafar, and this is Mesroor, the Khaleefeh's executioner, and this is Aboo-Nuwás El-Hásan the son of Háneé. Reflect then with thy reason, O 'Alá-ed-Deen, and consider how many days are required for the journey from Cairo to Baghdád. — He replied, Five and forty days. Then said Jaafar, Thy loads were carried off only ten days ago; and how could the news reach thy father, and how could he pack up the other loads for thee, and these loads traverse a space of five and forty days' journey in ten days? — O my master, said 'Alá-ed-Deen, and whence came they unto me? The Wezeer answered him, From the Khaleefeh, the Prince of the Faithful, on account of his excessive affection for thee. — And while they were thus conversing, lo, the Khaleefeh approached. So 'Alá-ed-Deen arose, and kissed the ground before him, and said to him, God preserve thee, O Prince of the Faithful, and prolong thy life, and may mankind never be deprived of thy bounty and beneficence! And the Khaleefeh said, O 'Alá-ed-Deen, let Zubeydeh perform for us a piece of music, as a gratuity for thy safety.⁵⁷ She therefore performed a piece on the lute, of the most admirable kind, such as would make a rock to shake as with joy, and the sounds of the lute vied with the voice of Dáood.⁵⁸ They passed the

night in the happiest manner until the morning, when the Khaleefeh said to 'Alá-ed-Deen, To-morrow come up to the court. And 'Alá-ed-Deen replied, I hear and obey, O Prince of the Faithful, if it be the will of God, (whose name be exalted!), and mayest thou continue in prosperity.

Then 'Alá-ed-Deen took ten trays, and put on them a costly present; and on the following day he went up with them to the court. And while the Khaleefeh was sitting upon the throne in the council-chamber, lo, 'Alá-ed-Deen advanced from the door, reciting these two verses: —

May prosperity and glory attend thee each morning, and the
nose of thine envier be rubbed in the dust;
And may the days never cease to be white unto thee, and the
days of him who is thine enemy be black!

The Khaleefeh replied, Welcome, O 'Alá-ed-Deen. And 'Alá-ed-Deen said, O Prince of the Faithful, verily the Prophet (God bless and save him!) accepted a present; and these ten trays with what is upon them are a present from me unto thee. And the Prince of the Faithful accepted them from him. He gave orders also to invest him with a robe of honour, appointed him Sháh-Bandar of the merchants, and seated him in the council-chamber. And while 'Alá-ed-Deen was sitting there, lo, his father-in-law, the father of Zubeydeh, approached, and, finding him sitting in his place, and wearing the robe of honour, said to the Prince of the Faithful, O King of the age, wherefore is this

person sitting in my place, and wearing this robe of honour? The Khaleefeh answered him, I have appointed him Sháh-Bandar of the merchants; and offices are conferred by investiture, not granted for perpetuity; and thou art displaced. And he replied, He is of our family and our connexions, and excellent is that which thou hast done, O Prince of the Faithful. May God always make the best of us to preside over our affairs! And how many a small person hath become great!—The Khaleefeh then wrote a diploma for 'Alá-ed-Deen, and gave it to the Wálee, and the Wálee gave it to the executioner, and he proclaimed in the court, None is Sháh-Bandar of the merchants but 'Alá-ed-Deen Abu-sh-Shámát; and his word is to be heard, and respect is to be paid to him: he is entitled to honour and reverence and exaltation!—And when the court was dissolved, the Wálee descended with the crier before 'Alá-ed-Deen, and the crier proclaimed, None is Sháh-Bandar of the merchants but my master 'Alá-ed-Deen Abu-sh-Shámát! And they went about with him through the great thoroughfare-streets of Baghdád, the crier repeating the same proclamation.

On the following morning, therefore, 'Alá-ed-Deen opened a shop for the slave, and seated him in it to sell and buy, while he rode, and took his place in the court of the Khaleefeh. And it happened that he was sitting in his place one day according to his custom, and as he sat, lo, a person said to the Khaleefeh, O Prince of the Faithful,

may thy head long survive such-a-one, the boon-companion; ⁵⁹ for he hath been admitted to the mercy of God (whose name be exalted!), and may thy life be prolonged! And the Khaleefeh said, Where is 'Alá-ed-Deen Abu-sh-Shámát? So he presented himself before the Khaleefeh, who, when he saw him, bestowed upon him a magnificent robe of honour, appointed him his boon-companion, and assigned him a monthly salary of a thousand pieces of gold; and 'Alá-ed-Deen continued with him as his boon-companion. And it happened again that he was sitting one day in his place according to his custom, in the service of the Khaleefeh, when an Emeer came up into the court with a sword and shield, and said, O Prince of the Faithful, may thy head long survive the Raees es-Sitteen; ⁶⁰ for he hath died this day. And the Khaleefeh gave orders to bring a robe of honour for 'Alá-ed-Deen Abu-sh-Shámát, and appointed him Raees es-Sitteen in the place of the deceased. The latter had no son nor daughter nor wife: so 'Alá-ed-Deen went down and put his hand upon his wealth; and the Khaleefeh said to him, Inter him, and take all that he hath left of wealth and male slaves and female slaves and eunuchs. Then the Khaleefeh shook the handkerchief, ⁶¹ and the court dispersed; and 'Alá-ed-Deen departed, with the Mukaddam Ahmad Ed-Denef, the Mukaddam of the right division of the Khaleefeh's guard, attended by his forty followers, by his stirrup, on the right; and on his left, the Mukaddam Hasan Shoomán, the Mukaddam of the left division of

the Khaleefeh's guard, together with his forty followers. And 'Alá-ed-Deen looked towards the Mukaddam Hasan Shoomán and his followers, and said to them, Be ye intercessors with the Mukaddam Ahmad Ed-Denef, that he may accept me as his son by a covenant before God. And he accepted him, and said to him, I and my forty followers will walk before thee to the court every day.

After this, 'Alá-ed-Deen continued in the service of the Khaleefeh for many days. And it happened that he descended from the court one day, and went to his house, and, having dismissed Ahmad Ed-Denef and his attendants, seated himself with his wife Zubeydeh El-'Oodeeyeh, who, after she had lighted the candles, went into an adjoining chamber; and while he was sitting in his place, he heard a great cry. He therefore arose quickly to see who it was that cried, and beheld, in the person from whom the sound proceeded, the form of his wife Zubeydeh El-'Oodeeyeh, lying extended upon the floor; and he put his hand upon the bosom of the prostrate damsel, and found her dead. Her father's house was opposite to that of 'Alá-ed-Deen, and he (the father) also heard her cry: so he came, and said to her husband, What is the matter, O my master 'Alá-ed-Deen? The latter replied, May thy head, O my father, long survive thy daughter Zubeydeh El-'Oodeeyeh: but now, O my father, we must pay respect to the dead by its burial. And when the following morning came, they interred the damsel's body; and 'Alá-ed-Deen and the father of Zubeydeh

consoled each other. 'Alá-ed-Deen put on the apparel of mourning, separated himself from the court, and continued with weeping eye and mourning heart.

So the Khaleefeh said to Jaafar, O Wezeer, what is the reason of 'Alá-ed-Deen's absenting himself from the court? The Wezeer answered him, O Prince of the Faithful, he is mourning for his wife Zubeydeh, and engaged in receiving the visits of consolation for her loss. Upon this the Khaleefeh said, It is incumbent on us to console him. And the Wezeer replied, I hear and obey. The Khaleefeh therefore descended with Jaafar and some of the household attendants, and they mounted, and repaired to the house of 'Alá-ed-Deen. And as he was sitting, lo, the Khaleefeh and the Wezeer and their attendants approached him; whereupon he rose to meet them, and kissed the ground before the Khaleefeh, who said to him, May God compensate thee happily! 'Alá-ed-Deen replied, May God prolong thy life to us, O Prince of the Faithful! And the Khaleefeh said, O 'Alá-ed-Deen, what is the reason of thy separating thyself from the court? He answered, My mourning for my wife Zubeydeh, O Prince of the Faithful. The Khaleefeh replied, Dispel anxiety from thy mind; for she hath departed to receive the mercy of God (whose name be exalted!), and mourning will never avail thee aught. But 'Alá-ed-Deen said, I will not cease to mourn for her until I die and they bury me by her. The Khaleefeh rejoined, Verily with God is a compensation for every loss, and

neither stratagem nor wealth will save one from death. Divinely gifted was he who said, —

Every son of woman, though he be long preserved, must one day be carried upon the curving bier.⁶²
How then shall he on whose cheeks the dust is to be placed find diversion or delight in life?

— And when he had made an end of consoling him, he charged him that he should not separate himself from the court, and returned.

'Alá-ed-Deen then passed the night, and when the morning came, he mounted, and repaired to the court, and, going in to the Khaleefeh, kissed the ground before him. And the Khaleefeh raised himself to him slightly from the throne,⁶³ welcoming him and saluting him; and after he had desired him to take the place belonging to him, he said to him, O 'Alá-ed-Deen, thou art my guest this night. Then the Khaleefeh took him into his palace, and called a slave-girl named Koot-el-Kuloob,⁶⁴ and said to her, 'Alá-ed-Deen had a wife whose name was Zubeydeh El-'Oodeeyeh, and she used to divert him from anxiety and grief; but she hath departed to receive the mercy of God (whose name be exalted!), and I desire that thou gratify his ears by a performance on the lute, of the most admirable kind, in order that he may be diverted from anxiety and sorrows. So the damsel performed an admirable piece of music; and the Khaleefeh said, What sayest thou, O 'Alá-ed-Deen, of the voice of this slave-girl? —

Verily, he answered, Zubeydeh had a better voice than hers; but she is eminently skilled in playing on the lute; for she would make a rock to dance. And the Khaleefeh said to him, Hath she pleased thee? He answered him, She hath pleased me, O Prince of the Faithful. Then said the Khaleefeh, By my head, and by the tombs of my ancestors, verily she is a present from me unto thee, with her female slaves also. And 'Alá-ed-Deen imagined that the Khaleefeh was jesting with him. But when the Khaleefeh arose in the morning, he went to his slave-girl Koot-el-Kuloob, and said to her, I have made thee a present to 'Alá-ed-Deen. And she rejoiced at this; for she had seen him and loved him. He then went from the pavilion of the palace to the council-chamber, and, having summoned the porters, said to them, Remove the goods of Koot-el-Kuloob, and put her in the litter,⁶⁵ and convey her together with her female slaves to the house of 'Alá-ed-Deen. So they conveyed her with her female slaves and her goods to the house, and conducted her into the pavilion. And the Khaleefeh remained sitting in the hall of judgment until the close of the day, when the court broke up, and he retired to his pavilion.

Now as to Koot-el-Kuloob, when she had entered the pavilion of 'Alá-ed-Deen, with her female slaves, who were forty in number, and the eunuchs also, she said to two of the eunuchs, One of you two shall sit on a chair on the right of the door, and the other shall sit on a chair on the left of it; and when 'Alá-ed-Deen cometh, kiss

his hands, and say to him, Our mistress Koot-el-Kuloob requesteth thy presence in the pavilion; for the Khaleefeh hath given her to thee, together with her female slaves. And they replied, We hear and obey. They then did as she commanded them. So when 'Alá-ed-Deen arrived, he found the two eunuchs of the Khaleefeh sitting at the door, and he wondered at the event, saying within himself, Perhaps this is not my house; or if it be, what hath occurred? And when the eunuchs saw him, they rose to him, and kissed his hands, and said, We are of the dependants of the Khaleefeh, and the slaves of Koot-el-Kuloob, and she saluteth thee, and saith to thee, that the Khaleefeh hath given her to thee, together with her female slaves, and she requesteth thy company. 'Alá-ed-Deen, however, replied, Say to her, Thou art welcome; but as long as thou art in his abode, he will not enter the pavilion in which thou residest; for it is not fit that what hath belonged to the master should become the property of the servant: — and say to her, What was the amount of thy daily expenditure with the Khaleefeh? They therefore went up to her, and said to her as he desired them; and she replied, A hundred pieces of gold each day. So he said to himself, I have no need of the Khaleefeh's giving to me Koot-el-Kuloob, that I should expend in this manner upon her; but I have no means of avoiding this.

She then remained in his abode many days, he assigning to her daily a hundred pieces of gold,

until he absented himself one day from the court; whereupon the Khaleefeh said, O Wezeer Jaafar, I gave not Koot-el-Kuloob to 'Alá-ed-Deen but that she might divert him from mourning for his wife; and what is the cause of his absenting himself from us? The Wezeer answered, O Prince of the Faithful, he hath spoken truth who hath said, Whoso findeth his friends, forgetteth his mere acquaintances. The Khaleefeh, however, replied, Probably nothing hath caused him to absent himself from us save some event that rendereth him excusable; but we will visit him. — Now, some days before this, 'Alá-ed-Deen had said to the Wezeer, I complained to the Khaleefeh of the grief that I suffered for the loss of my wife Zubeydeh El-'Oodeeyeh, and he gave to me Koot-el-Kuloob. And the Wezeer said, If he did not love thee, he had not given her to thee. And hast thou visited her, O 'Alá-ed-Deen? — He answered, No, by Allah; nor do I know the difference between her height and breadth.⁶⁶ — And why so? said the Wezeer. 'Alá-ed-Deen answered, O Wezeer, what is suited to the master is not suited to the servant. — Then the Khaleefeh and Jaafar disguised themselves, and went to visit 'Alá-ed-Deen; and they proceeded without stopping until they went in to him; whereupon he recognised them, and arose, and kissed the Khaleefeh's hands. And when the Khaleefeh saw him, he found the impress of mourning upon his countenance: so he said to him, O 'Alá-ed-Deen, what is the cause of this mourning which thou

sufferest? Hast thou not visited Koot-el-Kuloob? — O Prince of the Faithful, he answered, what is suited to the master is not suited to the servant; and verily to the present time I have not visited her, nor do I know the difference between her height and her breadth: therefore quit me of her. The Khaleefeh said, I desire an interview with her, that I may ask her respecting her state. And 'Alá-ed-Deen replied, I hear and obey, O Prince of the Faithful. The Khaleefeh therefore went in to her; and when she beheld him, she arose, and kissed the ground before him; and he said to her, Hath 'Alá-ed-Deen visited thee? She answered, No, O Prince of the Faithful: I sent to invite him; but he would not. And the Khaleefeh gave orders for her return to the palace, and said to 'Alá-ed-Deen, Absent not thyself from us. And he then went back to his palace.

So 'Alá-ed-Deen passed that night, and in the morning mounted and repaired to the court, and seated himself in the place of the Raees es-Sitteen. And the Khaleefeh ordered the Treasurer to give to the Wezeer Jaafar ten thousand pieces of gold. He therefore gave him that sum; and the Khaleefeh said to the Wezeer, I require of thee that thou go down to the market of the female slaves, and that thou purchase a slave-girl for 'Alá-ed-Deen with the ten thousand pieces of gold. And the Wezeer obeyed the command of the Khaleefeh. He went down, taking with him 'Alá-ed-Deen, and proceeded with him to the market of the female slaves.

Now it happened this day, that the Wálee of Baghdád, who held his office by the appointment of the Khaleefeh, and whose name was the Emeer Khálid, went down to the market for the purpose of buying a slave-girl for his son; and the cause was this. He had a wife named Khátoon,⁶⁷ and he had, by her, a son of foul aspect, named Habazlam Bazázah,⁶⁸ who had attained to the age of twenty years and knew not how to ride on horseback. But his father was bold, valiant, stout in defence, one who was practised in horsemanship, and who waded through the seas of night.⁶⁹ And his mother said to his father, I desire that we marry him; for he is now of a fit age. The Emeer, however, replied, He is of foul aspect, of disgusting odour, filthy, hideous: no woman will accept him. So she said, We will buy for him a slave-girl. — And it happened, in order to the accomplishment of an event which God (whose name be exalted!) had decreed, that on the same day on which the Wezeer and 'Alá-ed-Deen went down to the market, the Emeer Khálid, the Wálee, went thither also, with his son Habazlam Bazázah. And while they were in the market, lo, there was a slave-girl endowed with beauty and loveliness, and justness of stature, in the charge of a broker; and the Wezeer said, Consult, O broker, respecting a thousand pieces of gold for her. But the broker passed with her by the Wálee, and Habazlam Bazázah beholding her, the sight drew from him a thousand sighs, and he was enam-

oured of her, and love of her took entire possession of him: so he said, O my father, buy for me this slave-girl. The Wálee therefore called the broker, and asked the slave-girl her name. She answered him, My name is Yásemeen.⁷⁰ And the Wálee said to his son, O my son, if she please thee, bid higher for her. Accordingly he said, O broker, what price hath been offered thee? The broker answered, A thousand pieces of gold. And Habazlam Bazázah said, Let her be mine for a thousand and one pieces of gold. So the broker went to 'Alá-ed-Deen, and he bid for her two thousand, and every time that the son of the Wálee bid one piece of gold more, 'Alá-ed-Deen bid a thousand. And the son of the Wálee was enraged at this, and said, O broker, who outbiddeth me in the price of the slave-girl? The broker answered him, The Wezeer Jaafar desireth to buy her for 'Alá-ed-Deen Abu-sh-Shámát. And at last 'Alá-ed-Deen bid for her ten thousand pieces of gold; whereupon her master gave him his assent, and received her price; and 'Alá-ed-Deen took her, and said to her, I emancipate thee for the sake of God, whose name be exalted! He then wrote his contract of marriage to her, and repaired with her to the house.

The broker returned with his brokerage; and the son of the Wálee called him, and said to him, Where is the slave-girl? He answered him, 'Alá-ed-Deen hath purchased her for ten thousand pieces of gold, and hath emancipated her, and written his contract of marriage to her. And

upon this, the young man was incensed; his sighs were many, and he returned to the house in a state of infirmity in consequence of his love for the damsel, and threw himself upon the bed. He abstained from food, and his love and desire were excessive. So when his mother saw him in this state of debility, she said to him, Allah preserve thee, O my son! What is the cause of thine infirmity? — He answered, Buy me Yásemeen, O my mother. And his mother said, When the seller of sweet-scented flowers passeth by, I will buy for thee a pannier full of jasmine.⁷¹ He replied, What I mean is not the jasmine that people smell; but a slave-girl whose name is Yásemeen, whom my father would not buy for me. So she said to her husband, Why didst thou not buy for him this slave-girl? He answered her, What is suited to the master is not suited to the servant; and I have no power to take her; for none purchased her but 'Alá-en-Deen, the Raees es-Sitteen.

In consequence of this, the illness of the young man so increased that he abandoned sleep and food; and this mother bound her head with the kerchiefs of mourning. And while she was sitting in her house, mourning for her son, lo, an old woman came in to her. She was the mother of Ahmad Kamákim the arch thief; and this arch thief used to break through a middle-wall, and to scale an upper one, and steal the kohl from the eye.⁷² He was distinguished by these abominable practices in the beginning of his career. Then

they made him chief of the watch, and he stole a sum of money, and was discovered in consequence: the Wálee came upon him suddenly, and took him and led him before the Khaleefeh, who gave orders to slay him in the place of blood.⁷³ But he implored the protection of the Wezeer, whose intercession the Khaleefeh never rejected; and he interceded for him. The Khaleefeh said to him, How is it that thou intercedest for a viper, noxious to mankind? But he replied, O Prince of the Faithful, imprison him; for he who built the first prison was a wise man, since the prison is the sepulchre of the living, and a cause of the exultation of the enemies over those who are confined in it. And upon this the Khaleefeh gave orders to put him in chains, and engraved upon his chains, Appointed to remain until death: they shall not be loosed but on the bench of the washer of the dead. And they put him chained in the prison.

Now his mother used to frequent the house of the Emeer Khálid, the Wálee, and to go in to her son in the prison, and say to him, Did I not say to thee, Repent of unlawful deeds? And he used to reply, God decreed this to befall me: but, O my mother, when thou goest in to the wife of the Wálee, induce her to intercede for me with him. And when the old woman went in to the Wálee's wife, and found her with her head bound with the kerchiefs of mourning, she said to her, Wherefore art thou mourning? She answered, For the loss of my son Habazlam Bazázah. And

the old woman said, Allah preserve thy son! What hath befallen him? — The wife of the Wálee, therefore, related to her the story. And upon this the old woman said, What sayest thou of him who will achieve an extraordinary feat by which thy son shall be preserved? — And what wouldst thou do? said the Wálee's wife. The old woman answered, I have a son named Ahmad Kamákim the arch thief, and he is chained in the prison, and on his chains are engraved the words, Appointed to remain until death. Do thou, therefore, attire thyself in the most magnificent apparel that thou hast, and adorn thyself in the best manner: then present thyself before thy husband with a cheerful and smiling countenance, and say to him, When a man requireth aught of his wife, he importuneth her until he obtaineth it from her; but if the wife require aught of her husband, he will not perform it for her. And he will say to thee, What is it that thou wantest? And do thou answer, When thou hast sworn, I will tell thee. But if he swear to thee by his head, or by Allah, say to him, Swear by thy divorce from me.⁷⁴ And when he hath sworn to thee by divorce, do thou say to him, Thou hast, in the prison, a Mukaddam named Ahmad Kamákim, and he hath a poor mother, who hath had recourse to me, and urged me to conciliate thee, saying to me, Induce him to intercede for my son with the Khaleefeh, that my son may repent, and thy husband will be recompensed. — And the Wálee's wife replied, I hear and obey.

Accordingly, when the Wálee came to his wife,

she addressed him with the words which the old woman had dictated; and he swore to her by the oath of divorce. And on the following morning he performed the morning-prayers, and, going to the prison, said, O Ahmad Kamákim, O arch thief, wilt thou repent of thy conduct? He answered, Verily I do turn unto God with repentance, and forsake my sins, and say from my heart and with my tongue, I beg forgiveness of God. — So the Wálee released him from the prison, and took him with him to the court, still in his chains. Then advancing towards the Khaleefeh, he kissed the ground before him; whereupon the Khaleefeh said to him, O Emeer Khálid, what dost thou desire? And he led forward Ahmad Kamákim, swinging his arms in the chains as he advanced, before the Khaleefeh, who, on seeing him, said, O Kamákim, art thou still alive? — O Prince of the Faithful, he answered, verily the life of the wretch is protracted. And the Khaleefeh said, O Emeer Khálid, for what purpose hast thou brought him hither? The Wálee answered him, Verily he hath a poor, desolate mother, who hath no son but him, and she hath had recourse to thy slave, that he should intercede with thee, O Prince of the Faithful, and beg thee to release him from the chains, and he will repent of his former conduct; and do thou appoint him Mukaddam of the watch, as he was at first. Upon this the Khaleefeh said to Ahmad Kamákim, Dost thou repent of thy former conduct? And he answered him, I do turn unto God with repentance, O Prince of the Faith-

ful. And the Khaleefeh gave orders to bring the blacksmith, and he unfastened his chains upon the bench of the washer of the dead.⁷⁵ The Khaleefeh then appointed him again Mukaddam of the watch, and charged him to conduct himself well and uprightly. So he kissed the hands of the Khaleefeh, and descended with the robe of his investiture as Mukaddam of the watch, and they proclaimed his appointment.

After this, when he had remained some time in his office, his mother went in to the wife of the Wálee, and the latter said to her, Praise be to God who hath released thy son from the prison, and that he is at present in health and safety! But now, she added, why dost thou not tell him to contrive some means of bringing the damsel Yásemeen to my son Habazlam Bazázah? — The old woman answered, I will tell him. So she departed from her, and went in to her son, whom she found intoxicated; and she said to him, O my son, no one was the cause of thy release from the prison but the wife of the Wálee, and she desireth of thee that thou contrive some means of killing 'Alá-ed-Deen Abu-sh-Shámát, and that thou bring the damsel Yásemeen to her son Habazlam Bazázah. He replied, This will be the easiest of things. I must contrive some means this night. — Now that night was the first of the new month, and it was the custom of the Prince of the Faithful to pass it with the lady Zubeydeh, for the purpose of emancipating a female slave or a memlook, or with some similar intention. And it was his habit to

take off the royal apparel, and to leave the rosary and the dagger and the royal signet, putting them all upon the chair in the sitting-room. The Khaleefeh had also a lamp of gold, to which were attached three jewels disposed upon a gold wire; and that lamp was dear in his estimation. He charged the eunuchs with the care of the suit of apparel, and the lamp and the rest of the things, and entered the private apartment of the lady Zubeydeh. Then Ahmad Kamákim waited until the night was half spent, and Canopus shone, and mankind slept, and the Creator covered them with the curtain of darkness; when he drew his sword and took it in his right hand, and took his grappling-instrument in his left, and, approaching the Khaleefeh's sitting-room, fixed his scaling-ladder. He threw his grappling-instrument upon the sitting-room, and it caught hold upon it, and he mounted the ladder, ascended to the roof, lifted up the trap-door of the saloon, and descended into it, and found the eunuchs sleeping; and he administered some benj⁷⁶ to them, took the Khaleefeh's suit of apparel, with the rosary and the dagger, and the handkerchief and the signet, and the lamp that was adorned with jewels, and descended by the same way by which he had made his ascent. He then repaired to the house of Alá-ed-Deen Abu-sh-Shámát, who was this night occupied with the damsel's wedding-festivities, and who had retired to her. And Ahmad Kamákim the arch thief descended into 'Alá-ed-Deen's saloon, pulled up a slab of marble in its durká'ah,⁷⁷

and, having dug a hole beneath it, deposited there some of the things that he had stolen, retaining the rest in his possession. After this, he cemented the marble slab with gypsum as it was before, and descended by the way he had ascended, and said within himself, I will sit and get drunk, and put the lamp before me, and drink the cup by its light. He then returned to his house.

Now when the morning came, the Khaleefeh went into the saloon (his sitting-room), and found the eunuchs stupified with benj. So he awoke them, and, putting his hand upon the chair, he found not the suit of apparel nor the signet, nor the rosary nor the dagger, nor the handkerchief nor the lamp; whereupon he was violently enraged, and put on the apparel of anger, which was a suit of red,⁷⁸ and seated himself in the council-chamber. And the Wezeer advanced, and, having kissed the ground before him, said, May God avert evil from the Prince of the Faithful!—O Wezeer, replied the Khaleefeh, the evil is enormous. And the Wezeer said to him, What hath occurred? The Khaleefeh therefore related to him all that had happened. And lo, the Wálee came up, with Ahmad Kamákim the arch thief by his stirrup, and found the Khaleefeh in an excessive rage. And when the Khaleefeh saw the Wálee he said to him, O Emeer Khálid, what is the state of Baghdád? He answered, Safe and secure. The Khaleefeh replied, Thou liest.—How so, O Prince of the Faithful? said the Wálee. And the Khaleefeh explained to him the affair, and said to

him, I require thee to bring to me all those things. The Wálee replied, O Prince of the Faithful, the worms of the vinegar are of it and in it; and a stranger can never obtain access to this place. But the Khaleefeh said, If thou bring me not these things I will put thee to death. So the Wálee replied, Before thou slay me, slay Ahmad Kamákim the arch thief; for none knoweth the robber and the traitor but the Mukaddam of the watch. And upon this, Ahmad Kamákim said to the Khaleefeh, Accept my intercession for the Wálee, and I will be responsible to thee for the thief, and I will trace him until I discover him; but give me two persons on the part of the Kádee, and two on the part of the Wálee; for he who did this deed feareth not thee, nor doth he fear the Wálee nor anyone else. And the Khaleefeh replied, Thou shalt have what thou hast desired; but the search shall be first made in my palace, and then in the palace of the Wezeer, and in that of the Races es-Sitteen. — Thou hast spoken rightly, O Prince of the Faithful, said Ahmad Kamákim: probably he who did this deed is one who hath been brought up in the palace of the Prince of the Faithful, or in the palace of one of his chief officers. And the Khaleefeh said, By my head, whosoever shall appear to have done this deed shall surely be slain though he be my son!

Then Ahmad Kamákim took what he desired, and received a written order authorizing him to force his entrance into the houses, and to search

them. Accordingly he went down, having in his hand a rod, one third of which was of bronze, and one third of copper, and one third of iron; ⁷⁹ and he searched the palace of the Khaleefeh, and that of the Wezeer Jaafar, and went about to the houses of the chamberlains and lieutenants, until he passed by the house of 'Alá-ed-Deen Abu-sh-Shámát. And when 'Alá-ed-Deen heard the clamour before his house, he arose from the presence of Yásemeen his wife, and, descending, opened the door; whereupon he found the Wálee in the midst of a tumult. So he said to him, What is the matter, O Emeer Khálid? The Wálee therefore related to him the whole affair; and 'Alá-ed-Deen said, Enter my house and search it. The Wálee replied, Pardon, O my master: thou art surnamed ⁸⁰ Faithful; and God forbid that the Faithful should become treacherous. But 'Alá-ed-Deen said, My house must be searched. The Wálee therefore entered, and the Kádees and the witnesses; and Ahmad Kamákim, advancing to the durká'ah of the saloon, came to the slab of marble beneath which he had buried the stolen things; when he let fall the rod upon the slab with violence, and the marble broke, and lo, something shone beneath it; whereupon the Mukaddam exclaimed, In the name of Allah! Wonderful is Allah's will! ⁸¹ Through the blessing attendant upon our coming, a treasure hath opened unto us! Let me descend into this hoarding-place, and see what is in it. — And the Kádee and witnesses looked into this place, and found the stolen

things. So they wrote a paper stating that they had found the things in the house of 'Alá-ed-Deen, and, after they had put their seals upon the paper, commanded to seize 'Alá-ed-Deen; and they took his turban from his head, and registered all his wealth and property.

Ahmad Kamákim the arch thief then seized the damsel Yásemeen, and gave her to his mother, saying to her, Deliver her to Khátoon, the wife of the Wálee. The old woman therefore took Yásemeen, and went in with her to the Wálee's wife; and when Habazlam Bazázah saw her, vigour returned to him, and he arose instantly, rejoicing excessively, and approached her. But she drew a dagger from her girdle, and said to him, Retire from me, or I will kill thee and kill myself! His mother Khátoon exclaimed, O impudent wench, suffer my son to take thee as his wife! — O brutish woman, said Yásemeen, by what code is it allowed a woman to marry two husbands; and what shall admit the dogs to the abode of the lions? — So the young man's desire increased, passion and distraction enfeebled him, and he again relinquished food, and took to the pillow. The wife of the Wálee said to Yásemeen, O impudent wench, how is it that thou causeth me to sorrow for my son? Thou shalt surely be punished, and as to 'Alá-ed-Deen, he will inevitably be hanged. — But Yásemeen replied, I will die in my love for him. And upon this, the wife of the Wálee arose, and pulled off from her the ornaments and silken apparel that were upon her, and, having clad her in drawers of

canvas and a shirt of hair-cloth, sent her down into the kitchen, and made her one of the menial slave-girls, and said to her, Thy recompense shall be that thou break up the wood and peel the onions and put the fire under the cooking-pots. Yásemeen replied, I will consent to every kind of torment, but I will not consent to see thy son. God, however, moved the hearts of the female slaves with sympathy for her, and they worked in her stead in the kitchen. — Such was the case of Yásemeen.

As to 'Alá-ed-Deen, they took him, together with the articles belonging to the Khaleefeh, and proceeded with him until they arrived at the council-chamber; and while the Khaleefeh was sitting upon the throne, lo, they came up with 'Alá-ed-Deen and the stolen things, and the Khaleefeh said, Where did ye find them? They answered him, In the midst of the house of 'Alá-ed-Deen Abu-sh-Shámát. And upon this the Khaleefeh was enraged, and he took the things, but found not among them the lamp: so he said, O 'Alá-ed-Deen, where is the lamp? He answered, I have not stolen nor known nor seen, nor have I any information. But the Khaleefeh said to him, O traitor, how is it that I draw thee near unto me and thou rejectest me, and that I confide in thee and thou actest towards me with treachery? And he gave orders to hang him. The Wálee therefore descended with him, and the crier proclaimed before him, This is the recompense, and the smallest recompense, of him who acteth treacherously

towards the orthodox Khaleefeh! And the populace collected at the gallows.

Meanwhile, Ahmad Ed-Denef, the chief of Alá-ed-Deen, was sitting with his followers in a garden. And as they were seated there in joy and happiness, lo, a water-carrier, one of those belonging to the court, came in to them, and, kissing the hand of Ahmad Ed-Denef, said, O Mukaddam Ahmad, O Denef, thou art sitting in enjoyment, with the water running beneath thy feet, and hast thou no knowledge of that which hath happened? So Ahmad Ed-Denef said to him, What is the news? The water-carrier answered, Verily thy son by a covenant before God, 'Alá-ed-Deen, they have taken down to the gallows. Upon this, Ahmad Ed-Denef said, What stratagem hast thou to propose, O Hasan, O Shoomán? He answered, Verily, 'Alá-ed-Deen is innocent, and this is a plot that hath been practised against him by some enemy. — And what is thy advice? said Ahmad Ed-Denef. — His deliverance, he answered, shall be accomplished by us, if the Lord will. Then Hasan Shoomán repaired to the prison, and said to the jailer, Give us some one who is deserving of being put to death. And he gave him one who was the nearest of men in resemblance to 'Alá-ed-Deen Abu-sh-Shámát. And he covered his head, and Ahmad Ed-Denef took him, between him and 'Alee Ez-Zeebak ⁸² of Cairo. They had then brought forward 'Alá-ed-Deen to hang him; and Ahmad Ed-Denef advanced, and put his foot upon the foot of the

executioner. The latter therefore said to him, Give me room, that I may perform my office. And Ahmad Ed-Denef replied, O accursed, take this man, and hang him in the place of 'Alá-ed-Deen Abu-sh-Shámát; for he is unjustly accused, and we will ransom Ismá'eel with the ram.⁸³ So the executioner took that man, and hanged him instead of 'Alá-ed-Deen.

Then Ahmad Ed-Denef, and 'Alee Ez-Zeebak of Cairo, took 'Alá-ed-Deen and repaired with him to the saloon of Ahmad Ed-Denef, and 'Alá-ed-Deen said to Ahmad, May God recompense thee well, O my chief. But Ahmad Ed-Denef said, O 'Alá-ed-Deen, what is this deed that thou hast committed? God have mercy upon him who hath said, Whoso confideth in thee, act not treacherously towards him, though thou be a traitor. The Khaleefeh established thee in his court, and sur-named thee the Trusty and the Faithful. How then couldst thou act towards him in this manner, and take his goods? — 'Alá-ed-Deen replied, By the Most Great Name, O my chief, it was not my deed: I am not guilty of it; nor do I know who did it. So Ahmad Ed-Denef said, Verily none committed this deed except a manifest enemy, and he who committeth a deed will be requited for it: but, O 'Alá-ed-Deen, thou canst no longer reside in Baghdád; for Kings do not relinquish one object for another, and great is the fatigue of him of whom they are in quest! — Whither shall I go, O my chief? said 'Alá-ed-Deen. — I will conduct thee, answered Ahmad Ed-Denef,

to Alexandria; for it is a blessed place, and its threshold is green,⁸⁴ and life there is agreeable. To this, 'Alá-ed-Deen replied, I hear and obey, O my chief. And Ahmad Ed-Denef said to Hasan Shoomán, Be mindful, and if the Khaleefeh inquire respecting me, answer, He is gone to make a circuit through the provinces.

He then took 'Alá-ed-Deen, and went forth from Baghdád, and they proceeded without stopping until they arrived at the vineyards and gardens, where they found two Jews, of the Khaleefeh's collectors of the revenue, mounted on two mules; and Ahmad Ed-Denef said to them, Give me the fee for watching. — On what account, said they, shall we give thee the fee for watching? He answered them, I am the watchman of this valley. And upon this, each of them gave him a hundred pieces of gold. After which, Ahmad Ed-Denef slew them,⁸⁵ and, having taken the two mules, he mounted one of them, and 'Alá-ed-Deen mounted the other, and they proceeded to the city of Ayás.⁸⁶ There they put the mules in a Khán, and passed the night in it; and when the morning came, 'Alá-ed-Deen sold his mule, and charged the door-keeper with the care of the mule of Ahmad Ed-Denef. Then embarking in a ship in the harbour of Ayás, they proceeded to Alexandria. And Ahmad Ed-Denef landed with 'Alá-ed-Deen, and they walked to the market; and lo, a broker was crying for sale a shop, within which was a suite of rooms, announcing the sum bidden to be nine hundred and fifty;⁸⁷ whereupon 'Alá-ed-

Deen said, Let them be mine for a thousand. And the seller assented to his offer for the property, which belonged to the government-treasury; and 'Alá-ed-Deen received the keys, and, opening the shop and the suite of rooms, found the latter spread with carpets, &c., and furnished with cushions. He saw there also a magazine containing sails and masts and ropes, and chests, and leathern bags full of beads and shells, and stirrups and battle-axes and maces and knives and scissors, and other things; for its owner was a dealer in second-hand goods.⁸⁸ So 'Alá-ed-Deen seated himself in the shop, and Ahmad Ed-Denef said to him, O my son, the shop and the suite of rooms and what they contain have become thy property: sit therefore in the shop, and sell and buy; and be not displeased; for God (whose name be exalted!) hath blessed commerce. And he remained with him three days, and on the fourth day he took leave of him, saying to him, Continue in this place until I shall have gone and returned to thee with news of thy safety from the Khaleefeh, and seen who hath practised this plot against thee. He then set forth on his voyage, and proceeded until he arrived at Ayás, when he took the mule from the Khán, and went on to Baghdád, and, meeting with Hasan Shoomán and his followers, he said to him, O Hasan, hath the Khaleefeh inquired respecting me? — No, answered Hasan; nor hast thou occurred to his mind.

After this, Ahmad Ed-Denef continued in the service of the Khaleefeh, and endeavoured to

learn news [respecting the case of 'Alá-ed-Deen]. And he saw the Khaleefeh look towards the Wezeer Jaafar one day, saying to him, See, O Wezeer, how 'Alá-ed-Deen hath acted towards me. The Wezeer replied, O Prince of the Faithful, thou hast recompensed him with hanging, and hath not his recompense been accomplished upon him? — O Wezeer, rejoined the Khaleefeh, I desire to go down and see him hanging.⁸⁹ And the Wezeer said, Do as thou wilt, O Prince of the Faithful. And the Khaleefeh went down, accompanied by the Wezeer Jaafar, and proceeded to the gallows, and raising his eyes, he saw that the body which was hanging there was not that of 'Alá-ed-Deen, the Trusty and the Faithful. He said therefore, O Wezeer, this is not 'Alá-ed-Deen. — How knowest thou, said the Wezeer, that it is not he? The Khaleefeh answered, 'Alá-ed-Deen was short, and this is tall. The Wezeer replied, A person when hanged becomes lengthened. The Khaleefeh then said, 'Alá-ed-Deen was fair, and the face of this person is black. But the Wezeer replied, Knowest thou not, O Prince of the Faithful, that death is followed by blackness? And the Khaleefeh gave orders to take down the body from the gallows; and when they had done so, he found written upon the heels of the corpse the names of the two Sheykhs;⁹⁰ whereupon he said, O Wezeer, 'Ala-ed-Deen was a Sunnee, and this was a Ráfídee. So the Wezeer replied, Extolled be the perfection of God, who is omniscient with respect to the

things that are hidden from the senses! We know not whether this be 'Alá-ed-Deen or some other person. — The Khaleefeh then gave orders to bury the body, and they buried it; and 'Alá-ed-Deen became utterly forgotten.

Now as to Habazlam Bazázah, the son of the Wálee, his passion and desire were protracted until he died; and they interred him. And as to the damsel Yásemeen, when she had accomplished her time of nine months after her marriage to 'Alá-ed-Deen, she gave birth to a male child, like the moon. The female slaves said to her, What wilt thou name him? And she answered, Were his father living, he had named him, but I will name him Aslán.⁹¹ She nursed him two successive years, and weaned him; and he crawled and walked. And it happened that his mother was occupied with the service of the kitchen one day, and the boy walked forth, and, seeing the stairs of the mak'ad, he went up them. The Emeer Khálid, the Wálee, was sitting there; and he took him and seated him in his lap, extolling the perfection of his Lord in respect of that which He had created and formed; and he looked at his face, and saw that he was the nearest of beings in resemblance to 'Alá-ed-Deen Abu-sh-Shámát. Then his mother Yásemeen searched for him, but found him not: so she went up into the mak'ad, and beheld the Emeer Khálid sitting, with the child playing in his lap; God having instilled an affection for the boy into the heart of the Emeer. And the child looked aside, and,

seeing his mother, would have thrown himself upon her; but the Emeer Khálid held him tightly in his lap, and said to his mother, Come hither, O slave-girl. And when she had come, he said to her, Whose son is this child? She answered him, This is my son, and the darling of my heart. — And who, said he, is his father? She answered, His father was 'Alá-ed-Deen Abu-sh-Shámát; but now he hath become thy son. The Emeer replied, 'Alá-ed-Deen was a traitor. But she said, Allah preserve him from the imputation of treachery! Allah forbid it should ever be said that the Faithful was a traitor! — And he said to her, When this boy groweth up, and saith to thee, Who is my father? — do thou answer him, Thou art the son of the Emeer Khálid, the Wálee, the Chief of the Police. So she replied, I hear and obey. — Then the Emeer Khálid circumcised the boy, and educated him carefully, and brought him a professor of religion and law, skilled in caligraphy, who taught him the arts of writing and reading; and he read the Kur-án the first and second times, and recited the whole of it; and as he grew up he used to say to the Emeer Khálid, O my father. The Wálee also used to exercise his followers in the horse-course, collect the horsemen, and descend and teach the youth the different modes of battle, and thrusting and striking, until he became accomplished in horsemanship, acquired courage, attained the age of fourteen years, and gained the rank of an Emeer.

After this it happened that Aslán met one day

with Ahmad Kamákim the arch thief, and they became companions. And Aslán followed him to the vintner's; and lo, Ahmad Kamákim took forth the lamp ornamented with jewels, which he had taken from the things belonging to the Kha-leefeh, and, placing it before him, drank the cup by its light, and intoxicated himself; and Aslán said to him, O Mukaddam, give me this lamp. He replied, I cannot give it thee. — Why so? said Aslán. He answered, Because lives have been lost on account of it. Aslán therefore said, What life hath been lost on account of it? And Ahmad Kamákim answered him, There was a person who came to us here and was made Raees es-Sitteen, named 'Alá-ed-Deen Abu-sh-Shámát, and he died on account of this lamp. — And what is his story? said Aslán, and what was the cause of his death? — Thou hadst a brother, answered Ahmad Kamákim, named Habazlam Bazázah, and when he attained a fit age for marriage, his father desired to purchase for him a slave-girl. — Then Ahmad Kamákim proceeded, and acquainted him with the story from beginning to end, informing him of the illness of Habazlam Bazázah, and of the unmerited fate of 'Alá-ed-Deen. So Aslán said within himself, Probably that damsel is Yásemeen, my mother, and none was my father but 'Alá-ed-Deen Abu-sh-Shámát. And the youth Aslán went forth from him sorrowful, and he met the Mukaddam Ahmad Ed-Denef, who, when he saw him, exclaimed, Extolled be the perfection of Him unto whom none is like! Upon

this, Hasan Shoomán (being with him) said to him, O my chief, at what dost thou wonder? He answered, At the form of this youth Aslán; for he is the nearest of mankind in resemblance to 'Alá-ed-Deen Abu-sh-Shámát. And he called him, saying, O Aslán! And Aslán having answered him, he said, What is the name of thy mother? He answered, She is named the slave-girl Yásemeen. So Ahmad Ed-Denef said to him, O Aslán, be of good heart and cheerful eye; for none was thy father but 'Alá-ed-Deen Abu-sh-Shámát: but, O my son, go in to thy mother and ask her respecting thy father. And he replied, I hear and obey. Accordingly he went in to his mother and asked her, and she answered him, Thy father is the Emeer Khálid. But he replied, None was my father but 'Alá-ed-Deen Abu-sh-Shámát. And his mother wept, and said to him, Who acquainted thee with this, O my son? He answered, The Mukaddam Ahmad Ed-Denef. She therefore related to him all that had happened, and said to him, O my son, the truth hath appeared, and falsity is withdrawn; and know that thy father was 'Alá-ed-Deen Abu-sh-Shámát. None, however, reared thee but the Emeer Khálid, and he adopted thee. And now, O my son, when thou meetest with the Mukaddam Ahmad Ed-Denef, say to him, O my chief, I conjure thee by Allah that thou take my revenge for me upon him who killed my father 'Alá-ed-Deen Abu-sh-Shámát.

So he went forth from her to the Mukaddam Ahmad Ed-Denef, and kissed his hand; and

Ahmad Ed-Denef said, What dost thou want, O Aslán? He answered, I have known of a certainty that my father was 'Alá-ed-Deen Abu-sh-Shámát, and I request of thee that thou take my revenge for me upon him who killed him. Ahmad Ed-Denef said, Who killed thy father? And Aslán answered him, Ahmad Kamákim the arch thief. — And who, said Ahmad Ed-Denef, acquainted thee with this? The youth answered, I saw in his possession the lamp ornamented with jewels that was lost with the other things belonging to the Khaleefeh, and I said to him, Give me this lamp: — but he would not; and he replied, Lives have been lost on account of this. He told me also that he was the person who descended into the chamber of the Khaleefeh and stole the things, and that he deposited them in the house of my father. — Upon this, Ahmad Ed-Denef said to him, When thou seest the Emeer Khálid attiring himself in the apparel of war, say to him, Clothe me like thyself. And when thou goest up with him, and performest some feat of valour before the Prince of the Faithful, the Khaleefeh will say to thee, Request of me what thou desirest, O Aslán. Thou shalt then reply, I request of thee that thou avenge my father for me upon him who killed him. The Khaleefeh thereupon will say to thee, Thy father is living, and he is the Emeer Khálid, the Wálee. And thou shalt reply, Verily my father was 'Alá-ed-Deen Abu-sh-Shámát; and Khálid, the Wálee, hath a claim upon me only for his having reared me. Acquaint him also

with all that hath happened between thee and Ahmad Kamákim the arch thief; and say to him, O Prince of the Faithful, give orders to search him, and I will produce the lamp from his pocket. — So Aslán replied, I hear and obey.

He then went forth, and found the Emeer Khálid preparing himself to go up to the court of the Khaleefeh, and he said to him, I would that thou clothe me with the apparel of war like thyself, and take me with thee to the Khaleefeh's court. And he clad him, and took him to the court. The Khaleefeh then went down with the troops, without the city, and they pitched the pavilions and tents, and the ranks were formed, and they proceeded to play with the ball and the goff-stick, one of the horsemen striking the ball with the goff-stick, and another striking it back to him. Now there was among the troops a spy, who had been incited to kill the Khaleefeh; and he took the ball and struck it with the goff-stick, aiming it at the face of the Khaleefeh. But, lo, Aslán warded it off from the Khaleefeh, and smote with it him who had impelled it, and it struck him between the shoulders, whereupon he fell on the ground; and the Khaleefeh exclaimed, God bless thee, O Aslán! They then alighted from the backs of their horses, and seated themselves upon the chairs, and the Khaleefeh gave orders to bring the man who had struck the ball at him. And when he was brought before him, he said to him, Who incited thee to do this deed; and art thou an enemy or a friend? He answered,

I am an enemy, and I was purposing to kill thee. — For what reason? said the Khaleefeh. Art thou not a Muslim? — No, he answered; but I am a Ráfídee.⁹² So the Khaleefeh gave the order to put him to death.

And he said to Aslán, Request of me what thou desirest. He therefore replied, I request of thee that thou avenge my father for me upon him who killed him. The Khaleefeh said to him, Thy father is living, and he is standing upon his feet. — Who is my father? said Aslán. The Khaleefeh answered him, The Emeer Khálid, the Wálee. — O Prince of the Faithful, replied Aslán, he is not my father save in having reared me; and none was my father but 'Alá-ed-Deen Abu-sh-Shámát. The Khaleefeh said, Thy father was a traitor. But Aslán replied, O Prince of the Faithful, God forbid it should be said that the Faithful was a traitor! And in what, said he, did he act treacherously towards thee? The Khaleefeh answered, He stole my suit of apparel, and the things that were with it. — O Prince of the Faithful, replied Aslán, God forbid it should be said that my father was a traitor! But, O my lord, he added, when thy suit of apparel was lost and returned to thee, didst thou see the lamp brought back to thee also? The Khaleefeh answered, We found it not. Then said Aslán, I saw it in the possession of Ahmad Kamákim, and begged it of him; but he would not give it me; and he said, Lives have been lost on account of this. And he told me of the illness of Habazlam Bazázah, the son of the Emeer

Khálid, and his passion for the damsel Yásemeen, and his own release from the chains, and informed me that he was the person who stole the suit of apparel, and the lamp. Do thou, therefore, O Prince of the Faithful, avenge my father for me upon him who killed him. — So the Khaleefeh said, Seize Ahmad Kamákim. And they did so. And he said, Where is the Mukaddam Ahmad Ed-Denef? He therefore came before him; and the Khaleefeh said to him, Search Kamákim. And he put his hands into his pocket, and took forth from it the lamp ornamented with jewels: whereupon the Khaleefeh said, Come hither, O traitor. Whence came to thee this lamp? — He answered, I bought it, O Prince of the Faithful. But the Khaleefeh said to him, Whence didst thou buy it; and who could possess himself of such a thing, that he should sell it to thee? They then beat him; and he confessed that he was the person who stole the suit of apparel, and the lamp. And the Khaleefeh said to him, Wherefore didst thou these deeds, to destroy 'Alá-ed-Deen Abu-sh-Shámát, who was the Trusty and Faithful? And he commanded to seize him, and the Wálee also. But the Wálee said, O Prince of the Faithful, I am injured. Thou gavest me the order to hang him, and I had no knowledge of this plot; for the thing was contrived by the old woman and Ahmad Kamákim and my wife, and I had no information of it. I implore thy protection, O Aslán! — So Aslán interceded for him with the Khaleefeh. The Prince of the Faithful then said, What hath God

done with the mother of this youth? The Wálee answered, She is in my house. And the Khaleefeh said, I command that thou order thy wife to attire her in her apparel and ornaments, and to restore her to her rank of a lady, and that thou take off the seals that are upon the house of 'Alá-ed-Deen, and give to his son his possessions and wealth. The Wálee replied, I hear and obey. And he descended, and gave the orders to his wife, who attired Yásemeen in her apparel; and he took off the seals from the house of 'Alá-ed-Deen, and gave Aslán the keys.

The Khaleefeh then said, Request of me what thou desirest, O Aslán. Aslán replied, I request that thou unite me with my father. And the Khaleefeh wept and said, It is most probable that thy father was the person who was hanged, and died; but, by my ancestors, whosoever bringeth me the good news of his being alive, I will give him all that he shall require. So upon this, Ahmad Ed-Denef advanced, and, having kissed the ground before him, said to him, Grant me indemnity, O Prince of the Faithful. The Khaleefeh replied, Thou hast indemnity. And Ahmad Ed-Denef said, I give thee the good news that 'Alá-ed-Deen Abu-sh-Shámát, the Trusty and Faithful, is well, and still living. The Khaleefeh said to him, What is it thou assertest? He answered, By thy head, my words are true; for I ransomed him by substituting another, from among such as deserved to be put to death, and conducted him to Alexandria, where I opened for him a shop of a dealer

in second-hand goods. So the Khaleefeh said, I require thee to bring him. He replied, I hear and obey. And the Khaleefeh commanded to give him ten thousand pieces of gold, and he departed on his way to Alexandria.

But as to 'Alá-ed-Deen Abu-sh-Shámát, he sold all that he had in the shop, except a few articles, and a leathern bag. And he shook this bag, and there dropped from it a bead, large enough to fill the hand, attached to a chain of gold, and having five faces, whereon were names and talismans like the tracks made by the creeping of ants. And he rubbed the five faces; but no one answered him.⁹³ So he said within himself, Probably it is a bead of onyx.⁹⁴ He then hung it up in the shop. And lo, a Consul ⁹⁵ passed along the street, and, raising his eyes, saw the bead hung up; whereupon he seated himself at 'Alá-ed-Deen's shop, and said to him, O my master, is this bead for sale? 'Alá-ed-Deen answered him, All that I have is for sale. And the Consul said to him, Wilt thou sell it to me for eighty thousand pieces of gold? 'Alá-ed-Deen answered, May God open a better way to dispose of it.⁹⁶ The Consul then said, Wilt thou sell it for a hundred thousand pieces of gold? And he answered, I sell it thee for a hundred thousand pieces of gold: so pay me the coin. But the Consul replied, I cannot carry the sum; and in Alexandria are robbers and sharpers: do thou therefore come with me to my ship, and I will give thee the price, together with a bale of Angora wool, and a bale of satin, and a bale of

velvet, and a bale of broad-cloth. So 'Alá-ed-Deen arose, and closed the shop, after he had delivered to him the bead; and he gave the keys to his neighbour,⁹⁷ saying to him, Keep these keys in thy charge while I go to the ship with this Consul and bring the price of my bead: but if I remain long away from thee, and the Mukaddam Ahmad Ed-Denef who established me in this place come to thee, give him the keys, and acquaint him with this circumstance.

He then repaired with the Consul to the ship; and when he went on board with him, the Consul put him a chair, and seated him upon it, and said, Bring the money. And having paid him the price, and given him the four bales which he had promised him, he said to him, O my master, I desire that thou refresh my heart by taking a mouthful of food, or a draught of water. 'Alá-ed-Deen replied, If thou have water, give me to drink. And the Consul gave orders to bring sherbet; and there was benj in it. So when he had drunk, he fell down on his back. And they took away the chairs, and put by the poles,⁹⁸ and loosed the sails, and the wind favoured them until they advanced into the midst of the sea. The Captain then gave orders to bring up 'Alá-ed-Deen from the cabin; and they brought him up, and made him smell the antidote of benj: so he opened his eyes, and said, Where am I? The Captain answered, Thou art here with me, bound and in custody; and hadst thou said again, May God open a better way to dispose of it, — I had

increased my offer to thee. — And what, said 'Alá-ed-Deen, is thy occupation? He answered, I am a Captain, and I desire to take thee to the beloved of my heart.

Now while they were talking, there appeared a ship, on board of which were forty Muslim merchants; and the Captain attacked them, fixed the grappling-irons in their ship, and, boarding her with his men, they plundered her and took her, and proceeded with her to the city of Genoa. The Captain with whom 'Alá-ed-Deen was a prisoner then went to a door of a palace, opening upon the sea;⁹⁹ and lo, a damsel came down, drawing a lithám before her face, and said to him, Hast thou brought the bead and its owner? He answered her, I have brought both. And she said to him, Give me the bead. So he gave it to her. And after this, he returned to the port, and fired the guns¹⁰⁰ to announce his safe return; and the King of the city, becoming acquainted with his arrival, came forth to welcome him, and said to him, How hath been thy voyage? He answered, It hath been very prosperous, and I have captured, in the course of it, a ship containing forty-one Muslim merchants. The King then said to him, Bring them forth into the port. And he brought them forth in irons, with 'Alá-ed-Deen among them; and the King and the Captain mounted and made the prisoners walk before them until they arrived at the council-chamber, when they seated themselves, and caused the first of the prisoners to be led forward; and the King said to him,

Whence art thou, O Muslim? He answered, From Alexandria. And the King said, O executioner, slay him. The executioner therefore struck him with the sword, and severed his head from his body. Thus was done to the second also, and the third, and to their companions successively until forty had been put to death. 'Alá-ed-Deen remained to the last: so he drank their sighs, and he said to himself, The mercy of God be on thee, O 'Alá-ed-Deen! Thy life hath expired! — Then the King said, And from what country art thou? He answered, from Alexandria. And the King said, O executioner, strike off his head!

The executioner accordingly raised his hand with the sword, and was about to strike off the head of 'Alá-ed-Deen; but, lo, an old woman, of venerable appearance, advanced before the King; whereupon he rose to her, to shew her honour; and she said, O King, did I not say to thee, When the Captain cometh with the captives remember to supply the convent with a captive or two to serve in the church? — O my mother, he answered, would that thou hadst come a little earlier: but take this captive that remaineth. And the old woman, looking towards 'Alá-ed-Deen, said to him, Wilt thou serve in the church, or shall I suffer the King to slay thee? He answered her, I will serve in the church. So she took him, and, going forth with him from the council-chamber, repaired to the church; and 'Alá-ed-Deen said to her, What service am I to perform? She answered, Thou shalt arise early in the morning, and

take five mules and repair with them to the forest, cut dry firewood, and break it up, and bring it to the kitchen of the convent. After that, thou shalt take up the carpets, and sweep and wipe the stone and marble pavements, and spread the carpets again as they were. And thou shalt take half an ardebb¹⁰¹ of wheat, and sift it, and grind it, and knead it, and make it into mineenehs¹⁰² for the convent; and thou shalt take a weybeh¹⁰³ of lentils, and grind them with the hand-mill, and cook them. Then thou shalt fill the tanks of the four fountains with water, and convey it in barrels, and fill three hundred and sixty-six wooden bowls, and crumble the mineenehs into them, and pour into them some of the lentil-porridge, and take in to each monk or patriarch his bowl. — To this, 'Alá-ed-Deen replied, Return me to the King and let him slay me; for death will be easier to me than this work. She said to him, If thou work, and perform the service that is required of thee, thou wilt escape slaughter; and if thou perform it not, I will cause the King to put thee to death. So 'Alá-ed-Deen sat, full of trouble. And there were in the church ten blind and impotent men, who employed him in the most degraded of services. Then the old woman came, and said to him, Wherefore hast thou not done the work in the church? — How many hands have I, said he, that I should be able to accomplish this work? — Thou fool, she replied, I brought thee not but to work. She then said, Take. O my son, this rod (and it was of brass, with a cross at the top),

and go forth into the great thoroughfare-street; and when the Wálee of the town approaches thee, say to him, I summon thee to the service of the church. And he will not disobey thee. So make him take the wheat, and sift it and grind it, and pass it through the second sieve, and knead it and bake mineenehs of it; and whoever shall disobey thee, beat him, and fear not anyone. — So he replied, I hear and obey. He did as she had told him, and ceased not to compel great and small to work, gratuitously, for the space of seventeen years.

After this, as he was sitting in the church, lo, the old woman came in to him, and said to him, Go without the convent. — Whither shall I go? said he. She answered him, Pass this night in a tavern, or in the house of one of thy companions. He said, Wherefore dost thou send me away from the church? And she answered, Hosn-Maryam,¹⁰⁴ the daughter of the King Yoohannà,¹⁰⁵ the King of this city, desireth to pay a visit to the church, and it is not proper that any one should be in her way. So he professed his assent to her order, and rose, pretending to her that he was going out from the church; but he said within himself, I wonder whether the daughter of the King is like our women, or more beautiful than they. I will not go, therefore, until I have gratified myself by the sight of her. — Accordingly he concealed himself in a closet which had a window looking into the church. And while he was looking thence into the church, lo, the daughter of the King

approached, and he directed at her a glance which occasioned him a thousand sighs; for he found her to be like the full moon when it appeareth from behind the clouds; and with her was a damsel, to whom she was saying, Thou hast cheered me by thy society, O Zubeydeh. And 'Alá-ed-Deen, looking intently at that damsel, saw that she was his wife Zubeydeh El-'Oodeeyeh, who (as he supposed) had died. The King's daughter then said to Zubeydeh, Perform for us now a piece of music on the lute. But Zubeydeh replied, I will not perform it for thee until thou accomplish for me my desire, and fulfil thy promise to me. — What have I promised thee? said the daughter of the King. Zubeydeh answered her, Thou promisedst me to reunite me with my husband 'Alá-ed-Deen Abu-sh-Shámát, the Trusty and the Faithful. And the King's daughter said to her, O Zubeydeh, be of good heart and cheerful eye, and perform for us a piece of music as a gratuity for our union with thy husband 'Alá-ed-Deen. So Zubeydeh said, And where is he? — Verily, answered the King's daughter, he is in this closet, hearing our words. And upon this, Zubeydeh performed a piece of music upon the lute, such as would make a rock to dance; and when 'Alá-ed-Deen heard it, longing desires were excited in his heart, and he went forth from the closet, and, rushing upon them, took his wife Zubeydeh El-'Oodeeyeh in his bosom, and she recognised him.

They embraced each other, and fell down upon

the floor senseless; and the Princess Hosn-Maryam came, and sprinkled some rose-water upon them, and recovered them, and said, God hath united you! 'Alá-ed-Deen replied, Through thy kindness, O my mistress. Then looking towards his wife, he said to her, Thou wast dead, O Zubeydeh, and we buried thee in the grave. How then didst thou return to life, and come unto this palace? — O my master, she answered, I died not; but one of the 'Ons¹⁰⁶ of the Jánn carried me off, and flew with me to this place; and as to her whom ye buried, she was a Jinneeyeh, who assumed my form and feigned herself dead, and after ye had buried her she clove open the grave and came forth from it, and betook herself to the service of her mistress Hosn-Maryam, the daughter of the King. But as to myself, I was possessed,¹⁰⁷ and, opening my eyes, I saw that I was with Hosn-Maryam, the King's daughter, who is this lady; and I said to her, Wherefore hast thou brought me hither? She answered me, I am predestined to marry thy husband, 'Alá-ed-Deen Abu-sh-Shámát. And she said, Wilt thou accept me, O Zubeydeh, as thy fellow-wife? I answered her, I hear and obey, O my mistress: but where, said I, is my husband? And she said, Upon his forehead is written what God hath decreed to happen unto him,¹⁰⁸ and when he hath experienced the accomplishment of events that are written upon his forehead, he cannot fail to come unto this place; but thou shalt console thyself for his separation by melodious sounds, and playing upon musical instruments, until

God unite us with him. So I remained with her during this period, till God united me with thee in this church.¹⁰⁹

Then Hosn-Maryam looked towards him and said to him, O my master 'Alá-ed-Deen, wilt thou accept me as a wife, and be to me a husband? — O my mistress, said he, I am a Muslim, and thou art a Christian: how then should I marry thee? ¹¹⁰ But she replied, God forbid that I should be an infidel! Nay, I am a Muslimeh, and for eighteen years I have held fast the religion of El-Islám, and I am guiltless of following any religion that is at variance with that of El-Islám. — He then said to her, O my mistress, I desire to return to my country. And she replied, Know that I have seen written upon thy forehead events of which thou must experience the accomplishment, and thou shalt attain thy wish. Be rejoiced also, O 'Alá-ed-Deen, by the information that a son of thine hath made his appearance, whose name is Aslán, and he is now sitting in thy place in the court of the Khaleefeh, and hath attained the age of eighteen years. Know, too, that the truth hath appeared, and falsity is withdrawn, and our Lord hath removed the veil of his protection from him who stole the goods of the Khaleefeh: he is Ahmad Kamákim the arch thief and traitor; and he is now in prison, confined and chained. Know, moreover, that I am the person that sent to thee the bead, and caused it to be put for thee in the leathern bag in the shop; and I am the person who sent to thee the Captain who brought

thee and the bead. And know that this Captain is enamoured of me, and desireth to possess me; but I would not yield to him, and I said to him, I will not grant thy request unless thou bring to me the bead and its owner. And I gave him a hundred purses,¹¹¹ and sent him in the garb of a merchant, though he was a Captain. Then, when they had brought thee forward to slay thee, after the slaughter of the forty captives with whom thou wast, I sent unto thee the old woman. — So 'Alá-ed-Deen said to her, May God recompense thee for me with every blessing! — Then Hosn-Maryam renewed to him her profession of conversion to El-Islám; and when he was convinced of the truth of her avowal, he said to her, Acquaint me with the virtue of this bead, and tell me whence it came.

She replied, This bead is from a charmed treasure, and possesseth five virtues, which will profit us in the time when we need them. My grandmother, the mother of my father, was an enchantress, who solved mysteries, and carried off treasures, and from a treasure this bead came into her possession. And when I had grown up, and attained the age of fourteen years, I read the Gospels and other books, and saw the name of Mohammad (God bless and save him!) in the four books, the Pentateuch and the Gospels and the Psalms and the Furkán:¹¹² so I believed in Mohammad, and became a Muslimeh, and was convinced in my mind that none is to be worshipped in truth but God (whose name be exalted!)

and that the Lord of mankind approveth of no faith but that of El-Islám. My grandmother, when she fell sick, made me a present of this bead, and acquainted me with the five virtues that it possesseth. And before my grandmother died, my father said to her, Perform for me an operation of geomancy and see the end of my history, and what will happen to me. And she said to him, Verily the remote ¹¹³ will die slain by a captive who will come from Alexandria. So my father swore that he would put to death every captive that should come from that city, and acquainted the Captain with his vow, and said to him, Thou must attack the vessels of the Muslims, and whomsoever thou seest from Alexandria, thou must kill him, or bring him unto me. The Captain therefore complied with his command until he had slain a number as many as the hairs of his head. Then my grandmother perished; and I performed an operation of geomancy, considering in my mind and saying, I would know who will marry me. And it was revealed to me that none would marry me but one named 'Alá-ed-Deen Abu-sh-Shámát, the Trusty and Faithful; whereat I wondered; and I waited until the time came, and I met with thee.

'Alá-ed-Deen then married her,¹¹⁴ and said to her, I desire to return to my country. She replied, if the case is so, come with me. And she took him and concealed him in a closet in her palace, and went in to her father, who said to her, O my daughter, I am to-day suffering from ex-

cessive oppression of spirits: sit therefore that I may intoxicate myself with thee. So she sat; and he called for the wine-table; and she proceeded to fill and to hand to him until he became insensible, when she put some benj into his cup, and he drank the cup, and fell down upon his back. She then came to 'Alá-ed-Deen, and, taking him forth from the closet, said to him, Thine adversary is laid prostrate upon his back; so do with him what thou wilt; for I have intoxicated him, and stupified him with benj. 'Alá-ed-Deen therefore went in, and beheld him stupified with benj; and he bound his hands tightly behind him, and chained him; after which he gave him the antidote of benj, and he recovered his senses, and found 'Alá-ed-Deen and his daughter sitting on his bosom. So he said, O my daughter, dost thou act thus towards me? She replied, If I am thy daughter, embrace El-Islám; for I have done so. The truth hath become manifest to me, and I have followed it, and falsity I have abandoned; and I have humbled my face unto God, the Lord of all creatures, and am guiltless of following any religion that is at variance with the religion of El-Islám in this world and in that which is to come. If then thou become a Muslim, we will treat thee with affection and honour; but if not, thy slaughter will be better than thy life. — Then 'Alá-ed-Deen also admonished him. But he refused and was obstinate: so 'Alá-ed-Deen drew forth a dagger, and cut his throat from one jugular vein to the other, and, having

written a paper stating what had happened, put it upon his forehead.

After this, they took what was light to carry and great in value, and went forth from the palace, and repaired to the church. She then brought out the bead, and, putting her hand upon one of the faces of it, whereon was engraved a couch, she rubbed it; and lo, a couch was placed before her. And she mounted with 'Alá-ed-Deen and his wife Zubeydeh El-'Oodeeyeh upon this couch, and said, By virtue of the names and talismans and scientific characters that are inscribed upon this bead, rise with us, O couch! And the couch rose with them, and conveyed them to a valley wherein was no vegetation.¹¹⁵ Then she turned up the other four faces of the bead towards the sky, turning downwards the face whereon the couch was figured, and it descended with them to the earth. And she turned round a face upon which was figured the form of a pavilion, and rubbed it, saying, Let a pavilion be set up in this valley. Whereupon the pavilion was set up, and they seated themselves in it. Now that valley was a waste, destitute alike of vegetation and water: so she turned four faces of the bead towards the sky, and said, By virtue of the names of God, let trees spring up here, with a large river by their side! And the trees sprang up immediately, and by them ran a large murmuring river, agitated with waves; and they performed the ablution with its water, and prayed and drank. The King's daughter then turned round the three faces

yet undescribed, until she came to a face upon which was represented a table of viands, and said, By virtue of the names of God, let the table be spread! And lo, a table was spread, whereon were all kinds of rich viands; and they ate and drank, and were full of joy and merriment.

Meanwhile, the King's son went in to wake his father, and found him slain; and he found also the paper which 'Alá-ed-Deen had written: so he read it, and became acquainted with its contents. He then searched for his sister, and, not finding her, he repaired to the old woman in the church, and inquired of her respecting her; and she answered, Since yesterday I have not seen her. He therefore returned and betook himself to the troops, and said to them, To horse, O riders! And he acquainted them with that which had happened: whereupon they mounted their horses, and proceeded until they drew near to the pavilion, when Hosn-Maryam turned her eyes, and saw that the dust had obstructed the view of the adjacent tracts; and after it had risen high and spread, it dispersed, and there appeared beneath it her brother and the troops, who were calling out, Whither will ye go when we are behind you? So the damsel said to 'Alá-ed-Deen, How is thy stability in war and combat? And he answered her, As that of the stake in bran; for I am not acquainted with war and battle, nor with swords and spears. She therefore took forth the bead, and rubbed a face upon which were figured a horse and rider; and lo, a horse-

man appeared from the desert, and ceased not to smite with the sword among them until he had routed and repelled them.

The King's daughter then said to 'Alá-ed-Deen, Wilt thou journey to Cairo or to Alexandria? He answered, To Alexandria. So they mounted the couch, and after she had pronounced a spell upon it, it conveyed them to Alexandria in the twinkling of an eye; and 'Alá-ed-Deen, having taken them into a cavern, went to the city, and brought them thence apparel, with which he clad them. He then conducted them to the shop and the suite of rooms, and went forth to procure dinner for them; and, lo, the Mukaddam Ahmad Ed-Denef approached, arriving from Baghdád. 'Alá-ed-Deen saw him in the street, and he met him with open arms, saluting him and welcoming him; and Ahmad Ed-Denef gave him good news of his son Aslán, telling him that he had attained the age of twenty years; after which, Alá-ed-Deen related to the Mukaddam all that had happened to him from first to last, and took him to the shop and the suite of rooms; and Ahmad Ed-Denef wondered extremely at his story. They passed the next night, and when they arose in the morning, 'Alá-ed-Deen sold the shop, and put its price with the rest of his money. Then Ahmad Ed-Denef informed him that the Khaleefeh desired his presence. But 'Alá-ed-Deen replied, I am going to Cairo, to salute my father and mother and the other members of my family. So they mounted the couch, all together, and repaired to

the fortunate city of Cairo, and alighted in the Darb el-Asfar; ¹¹⁶ for the house of 'Alá-ed-Deen's family was in that quarter; and he knocked at the door; whereupon his mother said, Who is at the door after the loss of the beloved? He answered her, I am 'Alá-ed-Deen. And on hearing this, the family came down and embraced him. He then sent his two wives, and the property that he had brought with him, into the house, and entered himself, accompanied by Ahmad Ed-Denef, and they rested three days; after which, he desired to depart to Baghdád. His father said to him, O my son, remain with me. But he replied, I cannot endure the separation from my son Aslán. And he took his father and his mother with him, and they journeyed to Baghdád.

Then Ahmad Ed-Denef went in to the Khaleefeh, and imparted to him the happy news of the arrival of 'Alá-ed-Deen; on hearing which, the Khaleefeh went forth to meet him, taking with him his son Aslán, and they met and embraced him. And the Khaleefeh gave orders to bring Ahmad Kamákim, the arch thief, and, when he came before him, said, O 'Alá-ed-Deen, avenge thyself upon thine adversary. So 'Alá-ed-Deen drew his sword, and, smiting Ahmad Kamákim, severed his head. The Khaleefeh then made a magnificent entertainment for 'Alá-ed-Deen, after he had summoned the Kádees and witnesses, and written 'Alá-ed-Deen's contract of marriage to Hosn-Maryam. He also appointed his son Aslán to the office of Raees es-Sitteen, and be-

stowed upon both of them sumptuous robes of honour; and they passed a most comfortable and agreeable life until they were visited by the terminator of delights, and the separator of companions.¹¹⁷

NOTES TO CHAPTER ELEVENTH

NOTE 1. This story is in the edition of Breslau, as well as in that of Cairo, from which I translate it. In the former, it occupies the next place to the story of Neameh and Noam. It appears to be comprised also in the MS. of Von Hammer; but with a title not exactly the same; for in a list of the contents of his MS., prefixed to Trébutien's "Contes Inédits des Mille et une Nuits," I find, in the place corresponding with that in which the story of 'Alá-ed-Deen Abu-sh-Shámát occurs in the Cairo edition, a tale entitled "Aladdin le père des Envieux," with the words "Traduit par Caussin" added. Caussin's translation of this story, I believe, forms part of an edition of which I have in vain endeavoured to procure a copy, published in Paris, by Lenormant, in 1806.

In presenting the story of 'Alá-ed-Deen Abu-sh-Shámát to the English reader, I may give my opinion that it is a purely Arab tale, of Egyptian character, either wholly composed, or in some parts altered, since the conquest of Egypt by the Turkish Sultán Seleem; faithfully describing Arab manners and customs, as existing during the last three or four centuries.

NOTE 2. That Cairo is here meant, as usual, by "Misr" (vulg. "Masr"), is proved afterwards, towards the close of the story, by the mention of a street.

NOTE 3. "Sháh-Bandar" is a title given to the chief or general syndic, of the merchants of Cairo; but in some parts of the East it is applied to the receiver-general of duties or tribute.

NOTE 4. It is a duty of the Muslim to perform a lustration of the whole person before the congregational prayers of Friday.

NOTE 5. To utter an ejaculation of this kind on looking at his face in a glass is a usual custom of a Muslim; but I believe it is more common to say in this case, "O God, bless our lord Mohammad!" — a person being often fearful even of the influence of his own admiring glance; for these words are generally used to counteract the influence of the evil eye, which is always dreaded when a look of admiration is cast. — When a person is about to leave the bath, the barber's glass is presented to him, and upon it he places the money that he has to pay.

NOTE 6. The allusion here is to Death, or the Angel of Death.

NOTE 7. This custom prevails in the present day among the women. They say to the infant, "In the name of the Prophet and of his cousin (the son of his paternal uncle) 'Alee!"¹ The object is, to preserve the child from the influence of the Jinn.

NOTE 8. This, also, is done with the view of preventing any mischief from the Jinn. — The "tekbeer" is the exclamation of "God is most great!" and the "adán," or "adhán," the call to prayer. See Note 24 to Chapter iv.

NOTE 9 — *On the Customs observed on the Seventh Day after the Birth of a Child.* The messes which are distributed after the birth of a child I have described in my work on the Modern Egyptians, vol. ii. ch. xiv. They are generally prepared on the fourth or fifth day after the birth. In the work above mentioned, in the same chapter, I have described the customs observed on the seventh day, and I must here repeat, nearly in the same words, what I have there said on this subject. — In the families of the higher classes, professional

¹ Marginal note by my sheykh.

female singers are hired to entertain a party of ladies, friends of the infant's mother, who visit her on this occasion, in the harem; or a concert of instrumental music, or a recitation of the whole of the Kur-án, is performed below by men. The mother, attended by the midwife, being seated on a chair² which is the property of the latter, the child is brought, wrapped in a handsome shawl, or something costly; and, to accustom it to noise, that it may not be frightened afterwards by the music, and other sounds of mirth, one of the women takes a brass mortar, and strikes it repeatedly with the pestle, as if pounding. After this, the child is put into a sieve, and shaken; it being supposed that this operation is beneficial to its stomach. Next, it is carried through all the apartments of the harem, accompanied by several women or girls; each of whom bears a number of wax candles, sometimes of various colours, cut in two, lighted, and stuck into small lumps of paste of hennà, upon a small round tray. At the same time, the midwife, or another female, sprinkles, upon the floor of each room, a mixture of salt with seed of the fennel-flower, or salt alone, which has been placed during the preceding night at the infant's head: saying, as she does this, "The salt be in the eye of the person who doth not bless the Prophet!" or "The foul salt be in the eye of the envier!" This ceremony of the sprinkling of salt is considered a preservative, for the child and mother, from the evil eye; and each person present should say, "O God, bless our lord Mohammad!"³ The child, wrapped up, and placed on a fine mattress, which is sometimes laid on a silver tray, is shewn to each of the women present, who looks at his face, says, "O God, bless our lord Mohammad! God give thee long life!" &c., and usually puts an embroidered handkerchief, with a gold coin (if pretty or old the more esteemed) tied up in one of the corners, on the child's head, or by its side. This giving of handkerchiefs and gold is considered as imposing a debt, to be repaid by the mother, if the donor should give her the same occasion; or as the dis-

² This is used for the purpose mentioned in Exodus i. 16.

³ See above, Note 5 in the present series.

charge of a debt for a similar offering. The coins are generally used, for some years, to decorate the head-dress of the child. After these presents for the child, others are given for the midwife. During the night before the seventh-day's festivity, a water-bottle full of water (a *dórak* in the case of a boy, and a *kulleh* in that of a girl ⁴), with an embroidered handkerchief tied round the neck, is placed at the child's head while it sleeps. This, with the water it contains, the midwife takes, and puts upon a tray and presents it to each of the women, who put presents of money for her into the tray. — In the evening, the husband generally entertains a party of his friends.

NOTE 10. That is, Where is the new-born child, which is God's deposite? For he belongeth to God, who hath intrusted him to us; and when He desireth to take him, He taketh him by death. The poet saith, —

Wealth and families are nought but deposits, and a day must come when deposits shall be restored.⁵

NOTE 11. The daughter is named by her mother; and the son, by his father.⁶

NOTE 12. “*Alá-ed-Deen*” signifies “the Nobility of the Religion;” and “*Abu-sh-Shámát*,” “Having Moles” (literally, “Father of the Moles”). The former is changed by the vulgar into “*'Aláy-ed-Deen*,” and is generally written by us “*Aladdin*.” — The custom of deriving a name from an omen is still general among the Bedawees.

NOTE 13. Many a house in Cairo has a trap-door in some apartment (often in a cupboard), opening into a secret chamber, or into a passage by which the tenant may make his escape in any case of danger.

NOTE 14. When a youth has attained to years of discretion, and begun to say his prayers and to acquit himself

⁴ The *dórak* has a long, narrow neck: the *kulleh*, a short, wide one.

⁵ Marginal note by my sheykh.

⁶ *Idem*.

of other religious duties, he is believed to be less obnoxious to the influence of the eye: still more so, when his beard is grown; for then he is less likely to be admired, or envied, or coveted. Many Arabs preserve their children from the public gaze with a care almost as ridiculous as that of which 'Alá-ed-Deen Abu-sh-Shámát is said to have been the object. On this subject I have made some remarks in Note 24 to Chapter iv.

NOTE 15. When a person admires a child or any other object, he should say, "In the name of Allah!" or utter some similar words, as "Má'sháa-lláh!" (explained in Note 81 in this series). Such expressions are believed to prevent and to counteract the influence of the eye.

NOTE 16. These are metaphorical expressions, alluding to the careful manner in which the boy had been reared, and to his gentility.⁷

NOTE 17. See Note 20 to Chapter viii.

NOTE 18. Since Egypt has been under the dominion of foreign princes, the great officers of the state have generally been, almost exclusively, foreigners. On this account, the Sháh-Bandar of the merchants is here called "Sultán of the Sons of the Arabs," being the chief man of substance among them. The term "'Arab" is now given only to the Bedaweas, or Arabs of the desert: the townspeople and villagers call themselves "Owlád el-'Arab," or "Sons of the Arabs."

NOTE 19. This is a saying of the Prophet.

NOTE 20. The "Nakeeb" of a sook, or market, is an officer under its Sheykh, or syndic. The Sháh-Bandar, being chief of all the merchants, was of course chief of the market in which he had his shop.

NOTE 21. It is customary to recite the Fátehah (or opening chapter of the Kur-án) on making for the first time, and on renewing, a profession of submission to the authority

⁷ *Idem.*

of another, as well as in concluding a bargain, and on various other occasions.

NOTE 22. "Simsim," here used as a surname, is the name of the grain which we call sesame.

NOTE 23. "'Aseedeḥ" is a kind of custard, made with boiling water, flour, clarified butter, and honey.

NOTE 24. See Note 16 to Chapter x.

NOTE 25. The word which I render "pavilion" is "kasr." This word is used to signify a palace; a mansion; and a pavilion (or a piece of building, or set of apartments, isolated, or only connected with another piece of building on one side; or an upper room, generally isolated, or nearly so): the same as the Turkish "kyúshk," generally called by us "kiosk" and "kiosque." The term "pavilion," when used in this work, except when it evidently signifies "a large tent," may be understood in either of the senses in which it is explained above.

NOTE 26. Among the Arabs, it is very seldom that a beardless youth, in genteel society, can be persuaded to eat with men, unless with those who are much inferior to him in rank. That this is a result of an education which inculcates an *affectionate* respect for elders, and superiors in station, is evident to every person familiar with Muslim society; for he will often hear a servant address his master by the appellation of father. In the tale upon which I am commenting, a servant of 'Alá-ed-Deen becomes his adopted father. 'Alá-ed-Deen disobeys him on one occasion; but his doing so is an exception to a general rule. The kind of respect shewn by Muslims to parents and other elders, and to masters, excited my high admiration during my residence among the Arabs. This respect of servants for masters is attributable in a great measure to the occasional presents which the former receive from the latter. Mr. Urquhart has well observed, "The habit of irregular remuneration, in lieu of fixed, invariable, and *actionable* wages, produces a

difference of mental habits, as regards servants and masters, that I am sure is not to be understood through description; and yet every day you see Europeans, those men who affect such comprehensive views and such powers of logic, reviling the habit of giving presents, not perceiving that this practice leads to the preservation of those interesting domestic relations which I conceive to be the greatest lesson, political and moral, that is presented to us by the Eastern world.”⁸ The Muslim servant generally *feels* far greater respect for his master, though he often *shews* less, than the European.

NOTE 27. Here, in the original, is introduced a character of a disgusting description, and unnecessary to the carrying on of the story.

NOTE 28. The appellation of “’Akkám” is here applied to a person who ties and loads camels and other beasts of burden. It is also often applied to one who has the charge of the tents and baggage.

NOTE 29. The meaning is, This is not my time; for I am grown old.⁹

NOTE 30. “Mukaddam” signifies “one placed before, or over, others; a superior, chief, or overseer.”

NOTE 31. The kind of “covering” here mentioned is placed over the oblong monument that is erected over the grave of a saint; and is like the covering of the Kaabeh, at Mekkeh.¹⁰ ’Abd-El-Kádir El-Geelánee was a very famous saint, and founder of a celebrated order of Darweeshes called the Kádireeyeh, who died at Baghdád, in the year of the Flight 561 (A. D. 1165–6). The Sháh-Bandar is said to have bought a covering for him because his son was going to Baghdád, where this saint is buried; and by carrying with him this

⁸ Spirit of the East, vol. ii. p. 402.

⁹ Marginal note by my sheykh.

¹⁰ It is generally ornamented with one or more inscriptions from the Kur-án.

offering, he might hope to obtain the saint's favour and intercession. — A new covering for the Kaabeh is sent from Cairo every year with the great caravan of pilgrims: it is carried in procession through that city, and is believed to be one of the chief means of procuring safety to the attendants during their arduous and dangerous journey.¹¹ — The reader needs not to be informed that camels are the beasts generally employed in Arabian countries to carry the baggage on long journeys: but mules are preferred by the rich, when camels are not necessary.

NOTE 32. The festival here alluded to is similar to those periodical festivals which I have described in Note 63 to Chapter iii., and further illustrated by Note 37 to Chapter viii.

NOTE 33. The "Ráfidees" are the Mohammadan sect of the Shiya'ees, or Shee'ees; the followers of 'Alee; who are regarded by the Sunnees as heretics. The principal point wherein they differ from the Sunnees is their denying the right of the first three Khaleefehs, Aboo-Bekr, 'Omar, and 'Othmán; asserting the only legitimate successors of the Prophet to be 'Alee and his descendants, called by them their Imáms; the twelfth and last of whom (El-Mahdee) they believe to be still living, though invisible. The Shiya'ee faith became the national religion of Persia about the commencement of the sixteenth century of our era, under the Sháh Ismá'eel, the founder of the Safee Dynasty; and since that period (a period with which the character of the story of 'Alá-ed-Deen Abu-sh-Shámát appears best to agree), the adjacent territories of Sunnee princes and governors have always been coveted, and often invaded, by the Ráfidees. The first war between the 'Osmánlee Sunnees under the Sultán Seleem, and the Persian Shiya'ees under the Sháh above mentioned, occasioned the conquest of Syria

¹¹ For an account of the covering of the Kaabeh, and of the departure and return of the pilgrim-caravan, at Cairo, see the *Modern Egyptians*, vol. ii. chaps. xi. and xii. — Ed.

and Egypt by the former monarch; for though the inhabitants of these countries were Sunnees, they were in alliance with the Sháh Ismá'eel.

NOTE 34. A Sakkà is a water-carrier, or a person who has the charge of supplying water.

NOTE 35. "O thy blessing!" is an invocation for supernatural aid, which is generally signified by the word "blessing" when it is employed with reference to a saint. The hand afterwards mentioned is to be understood as that of Seyyidee 'Abd-El-Kádir, or as the result of a miracle performed by him.

NOTE 36. This prayer is addressed not to Seyyidee 'Abd-El-Kádir, but to God.

NOTE 37. The Seyyideh Nefeeseh, who was the great-granddaughter of the Imám El-Hasan, was a very celebrated saint, and many miracles are related to have been performed by her. Her tomb, which is greatly venerated, is in a mosque in a southern suburb of Cairo. [She died in the year of the Flight 208. — ED.]

NOTE 38. The meaning is, Thou wast always swearing by divorce, as though it were thy mus-haf (or copy of the Kur-án) in which thou wast constantly reading.¹²

NOTE 39. "El-'Oodeeyeh" is derived from "'ood," which signifies "wood," and particularly "aloes-wood," and also "a lute," &c. As Zubeydeh was very skilful in playing on the lute, I think that "El-'Oodeeyeh" here signifies "the Lute-player." My sheykh has remarked, in a marginal note, "Probably she was so called because her odour was sweet, like that of aloes-wood;" but I find the term "'oodeeyeh" used to signify "a female lute-player" in the Breslau

¹² Marginal note by my sheykh.

edition of the Thousand and One Nights (for instance, in vol. vii. p. 205,) instead of the more proper term “’Owwá-deh.”

NOTE 40. I have before mentioned that when a Muslim has divorced his wife three times, or by a triple divorce expressed in one sentence, he cannot take her again, unless by her own consent and by a new contract, and after another man has consummated a marriage with her and divorced her. When a man is employed to do this, he is called a “mustahall” or “mustahill,” or a “mohallil:” but such a proceeding is regarded by all respectable persons as disgraceful, and is clearly contrary to the spirit of the law, which has ordained this consequence of a third or triple divorce as a check upon the husband, and as an indulgence to the wife. As I am not desirous of expatiating here on this subject, if any reader require further information respecting it, I beg to refer him to my work on the Modern Egyptians, vol. i. ch. vi. I have there mentioned a plan which is sometimes pursued to defeat the mustahall if he refuses to divorce. The wife also may withhold her consent to a reunion with her former husband, unless she is not of age, which we must understand to have been Zubeydeh’s case. A girl who is not of age may be married by her father or other lawful guardian to whom he pleases.

NOTE 41. This impudent avowal of the design is contrary to the law; but there are doubtless Kádees who would listen to such a proposition. The ten thousand pieces of gold which ’Alá-ed-Deen was required to pay in case of his not divorcing, we are to understand as constituting that portion of the dowry which is usually paid before concluding the marriage-contract; for the remainder is not paid but on the occasion of a divorce, or from the property which the husband leaves at his death. But if ’Alá-ed-Deen divorced his wife at the time promised, no dowry was to be required of him.

NOTE 42. The Prophet denied the communication of diseases from one person to another; but said, "Run from the person afflicted with *elephantiasis* as you would from a tiger:" yet he himself took hold of the hand of a person who had that disease, and put it into a dish out of which he was eating, and said, "I depend upon God."¹³ — On this subject, see Note 5 to Chapter i.

NOTE 43. This is the thirty-sixth Chapter of the Kur-án. It is one which is very frequently recited.

NOTE 44. By "the family of Dáood" is meant Dáood (or David) himself, agreeably with a common form of speech.¹⁴ On David's recitation of the Psalms, see Note 18 to Chapter i.

NOTE 45. This expression, according to my sheykh, alludes to the appearance of the *veins* in the midst of the wrist, dividing it as the spine does the back.

NOTE 46. The raven is regarded as an omen of separation.

NOTE 47. In the original, "nuf faddah." The same coin is also called simply "nuf," and vulgarly "nuss." See Note 17 to Chapter iii.

NOTE 48. The "Sháhids" of a Kádee's court are officers whose business is to hear and write the statements of the cases to be submitted for judgment. The same term is also applied to witnesses.

NOTE 49. "Efendee" is a Turkish title, given to judges, ministers of religion, learned men, writers, and others. It is here improperly applied to the Kádee of an Arabian city at a period when that city had not become subject to Turkish dominion.

¹³ Mishkát el-Masábeeh, vol. ii. pp. 381 *et seq.*

¹⁴ Marginal note by my sheykh.

NOTE 50. In the original, the chords are said to have called out, O Dáood! — See above, Note 44.

NOTE 51. It is a common custom of Arab musicians to commence a piece slowly, and afterwards, as if becoming excited, to perform with a rapid measure. The word which I have rendered “the more rapid part” (agreeably with an explanation given by my sheykh) also signifies “trilling” or “quavering.”

NOTE 52. By the term “lyric songs” I render the Arabic word “muweshshahát,” plural of “muweshshah.” This word is used, it appears, by the Persians, to signify an acrostic; but I have heard, and possess copies of, many Arabic poems so entitled, none of which is of this character; they are poems in stanzas; all the stanzas of the same muweshshah agreeing in the last rhyme, or the last two or more rhymes. In many instances, all the stanzas of the same poem end with two pairs of hemistichs rhyming alternately; the preceding hemistichs of each stanza also rhyming alternately, but the rhymes of these being different in different stanzas. This kind of poem is generally sung.

NOTE 53. Aboo-Nuwás was a celebrated poet and wit, who stood high in the favour of Hároon Er-Rasheed. He was surnamed “Aboo-Nuwás” from his having two long locks of hair which hung down upon his shoulders. He died (according to Abu-l-Fidà) in the year of the Flight 195, aged fifty-nine years.

NOTE 54. So in the Breslau edition, both here and where the dowry is next mentioned. In the Cairo edition, in both cases, fifty thousand.

NOTE 55. “Seleem” (generally written by European authors “Selim”) signifies “sound,” “safe,” “entire,” &c. — The inappropriate style of this letter seems to be intentional.

NOTE 56. Until he had paid that portion of the dowry which he had agreed to give in case of his refusing to divorce, his marriage was not lawful.

NOTE 57. It often happens in Cairo (as my sheykh mentions in a marginal note), that when a person arrives from a journey, his friends say to him, "Make an entertainment for us as a gratuity for thy safety" (*haláwet es-selámeh*): so also when a person recovers from a sickness, and on other occasions. I was often required there to comply with this custom.

NOTE 58. What I have said in the fiftieth note of the present series applies also to this passage.

NOTE 59. "May thy head long strive (or, literally, May thy head [long] live with respect to, or in comparison of,) such-a-one!" is a common form of speech used in announcing a person's death; for, in communicating any bad news, it is a general custom among the Arabs to greet the individual addressed with some kind of salutation.¹⁵ It is meant that the person here mentioned was one of the Khaleefeh's appointed boon-companions. I use the term "boon-companion" for the Arabic "nedeem," which properly signifies "a cup-companion," but is employed in a more extended sense, applied to one who is a regular associate on occasions of conviviality or diversion; generally a poet, wit, musician, or any other who is an amusing companion, or a favourite.

NOTE 60. "Raees es-Sitteen" signifies "Chief of the Sixty;" and I believe it is improperly used here as the title of some great officer of the state. In the Breslau edition we find, in its place, a title which appears to me still more improper, namely, "Básh es-Sitteen Sultán," or "Chief of the Sixty Sultáns;" and the palaces of the Sixty Sultáns are afterwards mentioned. "Raees es-Sitteen" seems to be of similar import to "Emeer 'Asharah," "Emeer Miäh,"

¹⁵ See, on this subject, a note at the foot of page 454 in this volume.

&c., which we meet with in the histories of the Memlook Sultáns, signifying “ Emeer of Ten Memlooks,” “ —— of a Hundred Memlooks,” &c.; the chief of hired soldiers being commonly called “ Mukaddam.” ¹⁶

NOTE 61. Shaking the handkerchief is a common signal for the dispersion of an assembly.

NOTE 62. The poet calls the bier “ curving ” (literally “ humpbacked ”) “ in allusion to the bier of the Arabs [i. e. of the Bedaweess]; for they used to carry the dead upon cords interwoven between two poles, so that the corpse lay depressed within them.” ¹⁷

NOTE 63. The Khaleefeh’s making this motion to welcome ’Alá-ed-Deen was a proof of most extraordinary condescension.

NOTE 64. See Note 21 to Chapter vii.

NOTE 65. The kind of litter here mentioned is the takht-rawán, described in Note 8 to Chapter viii.

NOTE 66. From this we must infer, that when ’Alá-ed-Deen heard Koot-el-Kuloob perform on the lute in the Khaleefeh’s palace, she was concealed from him by a curtain, or a screen of lattice-work, in accordance with usual custom.

NOTE 67. “ Khátoon,” here used as a proper name, is a Persian and Turkish word, signifying “ a lady ” and “ a matron.”

NOTE 68. “ Habazlam ” and “ Bazázah ” are, I believe, words of no meaning; but chosen for the uncouthness of their sound, as composing a suitable name for an uncouth person.

NOTE 69. This is a metaphorical expression, signifying the rushing headlong into peril.¹⁸

¹⁶ See Quatremère, *Histoire des Sultans Mamlouks*, vol. i. p. 173.

¹⁷ Marginal note by my sheykh.

¹⁸ *Idem*.

NOTE 70. "Yásemeen," or "yásimeen," signifies "jasmine."

NOTE 71. This is explained by the note immediately preceding.

NOTE 72. "He would steal the kohl from the eye" is a phrase often used to denote wonderful expertness in thieving. — See Note 34 to Chapter ii.

NOTE 73. See Note 39 to Chapter vi.

NOTE 74. On the oath of divorce, see Note 48 to Chapter viii., Note 40 in the present series, and Note 39 to Chapter iv.

NOTE 75. This was done in order to fulfil the Khaleefeh's oath. Arabs often have recourse to shifts of this kind in similar cases.

NOTE 76. Respecting benj, see Note 46 to Chapter ii. — The following remarks by the celebrated Von Hammer, who regards the benj as *hyoscyamus* (or henbane), should have been there added. " 'Bendj,' the plural of which in Coptic is 'nibendj,' is without doubt the same plant as the 'nepenthe,' which has hitherto so much perplexed the commentators of Homer. Helen evidently brought the nepenthe from Egypt, and bendj is there still reputed to possess all the wonderful qualities which Homer attributes to it." ¹⁹

NOTE 77. The "durká'ah" is the depressed portion of the paved floor. See Note 12 to Chapter iii.

NOTE 78. I do not remember to have found this custom mentioned in any other Arabic work; but Mr. Salamé, whom I have consulted on the subject, has informed me of a similar custom among the Turks. The billets of the tribute exacted from unbelievers have occasionally been of red paper, and the issuing of these has spread consternation

¹⁹ Trébutien, *Contes Inédits des Mille et une Nuits*, vol. i. p. 12, note.

among the tributaries; red being the colour significant of anger, as white and black (or blue) are, respectively, the colours appropriated to joy and mourning. But red, among the *Arabs*, was certainly not always indicative of anger; for Arabs at *carousals* used to wear dresses of this colour, and of yellow, and green: ²⁰ and red dresses are very commonly worn by them. Their princes, however, may have been accustomed to exhibit the striking and dramatic spectacle described by our author; which, I conceive, may have been more effective than any words could be.

NOTE 79. In the description of this rod or staff in the Cairo edition, there is an error: I therefore follow the edition of Breslau. I suppose this kind of rod to have been employed for the purpose of inducing a belief that it possessed some magical property.

NOTE 80. I have inserted the word “surnamed,” as the Khaleefeh is afterwards said to have surnamed 'Alá-ed-Deen “the Trusty and Faithful.”

NOTE 81. The words which I render “Wonderful is Allah’s will!” (Má sháa-lláh!) are sometimes used to signify literally “What God hath willed:” in other cases, as in the present instance, “What hath God willed!” i. e. “How wonderful is the event that God hath brought to pass!”

NOTE 82. “Ez-Zeebak” is a surname, or nickname, signifying “quicksilver.” Many traditional stories of extraordinary feats said to have been performed by 'Alee Ez-Zeebak are related in Cairo. I believe that there really was a famous thief so named in that city; but have met with no authentic record of him stating the age in which he lived.

NOTE 83. “It is the most received opinion among the Mohammadans that the son whom Abraham offered was Ismael, and not Isaac: Ismael being his only son at that time: for the promise of Isaac’s birth is mentioned lower

²⁰ See Note 22 to Chapter iii.

[in the Kur-án], as subsequent in time to this transaction. They also allege the testimony of their prophet, who is reported to have said, 'I am the son of the two who were offered in sacrifice;' meaning his great ancestor, Ismael, and his own father, 'Abd-Allah: for 'Abd-El-Muttalib²¹ had made a vow, that if God would permit him to find out and open the well Zemzem, and should give him ten sons, he would sacrifice one of them; accordingly, when he had obtained his desire in both respects, he cast lots on his sons, and the lot falling on 'Abd-Allah, he redeemed him by offering an hundred camels, which was therefore ordered to be the price of a man's blood in the Sunneh."²²

NOTE 84. This expression is to be understood as metaphorical; for there is no city to which, in the literal sense, it is more inapplicable than Alexandria, which is encompassed by sea and desert.

NOTE 85. It is here proper to mention that Ahmad Ed-Denef, in other stories of the Thousand and One Nights, is said to have been an iniquitous character; and so is Hasan Shoomán.

NOTE 86. A small village, I believe, now occupies the site of the city of Ayás (supposed to be that of the ancient Ægæ), on the shore of the Gulf of Iskenderoon.

NOTE 87. The coin is not specified here, and I cannot attempt to supply the omission, the property being so vaguely described.

NOTE 88. The Arabic term "sukatee" I render "a dealer in second-hand goods." My sheykh remarks, in a marginal note, that this term is here improperly applied;

²¹ By Sale, and most other of our Orientalists, his name is erroneously written "Abd'almotaleb." The chief emphasis in "Muttalib" is on the second syllable, though its vowel is short; and hence may have arisen the mistake.

²² Sale's note on verse 101 of the 37th chapter of the Kur-án.

and that it denotes one who sells the pluck and the feet, &c., of animals. So it generally does; but it has another application in Egypt; and it is singular that I should be acquainted with a sense in which it is there employed, and that a learned native of that country should not. In inquiring for a sprinkling-bottle and perfuming-vessel of brass or bronze and of old workmanship, I was told that I should apply for them to a sukatee; and being directed to a person so called, I found that he dealt in a variety of old and damaged articles, chiefly of metal, and mostly purchased at sales of old furniture, &c. Professor Habicht, in the seventh volume of the Breslau edition of the Thousand and One Nights, page 5 of the Glossary, explains this term in a similar manner.

NOTE 89. That a corpse should remain hanging during the period required to go from Baghdád to Alexandria and to return, is too improbable. The remains of a person who has been executed are generally left exposed for three days, and then interred.

NOTE 90. By "the two sheykhs" are meant Aboo-Bekr and 'Omar, the first two Khaleefehs. Many of the Ráfidees, or Shiya'ees, it is said, write the names of the first two Khaleefehs, or only the name of 'Omar, whom they especially hate upon the upper surface of the soles of their shoes, and upon their heels, to be habitually trodden upon, by way of shewing contempt. See above, Note 33.

NOTE 91. "Aslán" is a Turkish word, signifying "a lion."

NOTE 92. This might convey, to some readers, a wrong notion; for the Ráfidees do call themselves Muslims, though the Sunnees often deny them to be so. The passage reminds me of an anecdote related by Burckhardt. A Bedawee one day presented himself before Mohammad 'Alee, during his war with the Walhábées, "kissed his beard, and exclaimed,

‘I have abandoned the religion of the Muslims’ (or ‘True Believers,’ as the Wahhábees style themselves); ‘I have adopted the religion of the heretics’ (so the Wahhábees entitle all those Mohammadans who are not of their own creed); ‘I have adopted the religion of Mohammad ‘Alee.’ This unintended blunder caused a general laugh; and the Páshá answered through his interpreter (for he but imperfectly understood Arabic), ‘I hope you will always be a stanch heretic.’ ” ²³

NOTE 93. He rubbed the bead to try if it were a talisman, and if this process would procure the presence of some obedient Jinnee; for in this manner the virtues of a talisman are generally proved.

NOTE 94. That is, Probably it is a stone naturally variegated or marked.

NOTE 95. “ Consul ” (pronounced by the Arabs “ Kun-sul ”) is a title often given in Egypt, not merely to those to whom it justly belongs, but also to any wealthy Frank.

NOTE 96. The Arabic phrase thus rendered literally signifies “ May God open,” or “ — assist.” It is commonly used by Arab shopkeepers in the present day.

NOTE 97. This incident deserves especial remark. What ‘Alá-ed-Deen is here described to have done is an act very common with Arab shopkeepers, and is a proof of their general good faith. When an Arab quits his shop intending to return to it the same day, he usually hangs a net before the front. [Frequently, also, he leaves his goods in the charge of a casual visitor to his shop. I have often been thus left sitting among valuable property, while its owner has gone, perhaps, to the congregational Friday-prayers, or on some business occupying a considerable time. Once a

²³ “ Notes on the Bedouins and Wahábys,” 8vo. ed. vol. ii. pp. 284–285.

money-changer thus intrusted me with the care of his money, which, probably uncounted, was deposited in the open drawers of a small chest within the reach of my arm. I was not aware of having ever seen him before: certainly I had never sat in his shop. — ED.]

NOTE 98. The poles here mentioned are those which are used in shoving off a small vessel from the shore, or from a bank on which it has run, in propelling it in a calm in shallow water, and also in sounding.

NOTE 99. The Arabic words “báb keytoon,” which I render “a door opening upon the sea,” my sheykh explains as applied to a door which opens upon a river, as the doors opening upon the canal in Cairo.

NOTE 100. Cannons are mentioned in several places in the Thousand and One Nights; but perhaps by copyists.

NOTE 101. See Note 10 to Chapter v.

NOTE 102. The “mineench” is a kind of small biscuit or cracknel made of fine wheat-flour with a little clarified butter.²⁴

NOTE 103. The “weybeh” is the sixth part of the ardebb; consequently nearly equivalent to six English gallons and two-thirds.

NOTE 104. “Hosn-Maryam” (literally “the Beauty of Maryam”) is here used to signify “Beautiful as Maryam,” i. e. “—— as the Virgin Mary.”

NOTE 105. “Yoohannà” is the Arabic *Christian* name corresponding to “John:” the corresponding *Muslim* name is “Yahyà.”

²⁴ Marginal note by my sheykh.

NOTE 106. “’On” is used as synonymous with “Márid,”²⁵ an appellation already explained as applied to an evil Jinnee of the most powerful class.

NOTE 107. In the original, “sureatu,” which literally signifies “I was prostrated,” particularly “by an epileptic fit.” My sheykh explains it by the words “iltebestu bi-l-jinneeyi,” or “I was possessed by the Jinnee;” the belief that epilepsy is thus occasioned generally prevailing among the Arabs. A person under the influence of this malady they term “melboos,” or “possessed.”

NOTE 108. See the last paragraph of Note 5 to Chapter i.

NOTE 109. I have remarked before, that we must suppose Zubeydeh to have been under age when ’Alá-ed-Deen married her; consequently, at the time of her reunion with him, we need not infer that her age was much more than thirty years: for some Arab girls are married at the age of ten years; and we may imagine Zubeydeh to have been eleven or twelve years old at the time of her second marriage; yet in person, notwithstanding, nearly a woman.

NOTE 110. The marriage of a Muslim with a Christian woman is not absolutely forbidden; but it is generally disapproved.

NOTE 111. The sum called “a purse” in Egypt is five hundred Egyptian piasters, now nearly equivalent to five pounds sterling.

NOTE 112. “The Furkán” is an appellation of the Kur-án, and sometimes applied to “other books of scripture,” “from the verb ‘faraka,’ ‘to divide’ or ‘distinguish;’ not, as the Mohammadan doctors say, because those books are

²⁵ *Idem.* See also Note 21 to the Introduction.

divided into chapters or sections, or to distinguish between good and evil; but in the same notion that the Jews use the word 'Perek,' or 'Pirka,' from the same root, to denote a section or portion of scripture." ²⁶ — The Muslims believe that the copies of the Pentateuch, Psalms, and Gospels, now existing, have been corrupted, and that the passages in them wherein Mohammad is foretold have been altered or expunged: yet they pretend to trace a prophecy of him in the modern copies of the Gospel of St. John, reading, instead of "Paraclete," "Pericyte," which is similar in signification to "Mohammad" and "Ahmad," both of which are names of the Arabian Prophet; the former of these two names signifying "greatly praised;" the latter, "more or most laudable." — Here it is worthy of remark, that the name of Mohammad, pronounced as Europeans generally write it, with an "e" instead of an "a" in the last syllable, might be understood by an Arab in an active instead of a passive sense, as meaning "greatly praising."

NOTE 113. Shahrazád, in relating this story, says, "the remote will die," instead of "*thou wilt die*," as the latter expression might seem to be intended as a prophecy of the death of the King Shahriyár, whom she is addressing. See Note 8 to Chapter ii.

NOTE 114. A marriage without witnesses in this case was perfectly lawful.

NOTE 115. Thrones, carpets, &c., of this kind are mentioned in several Eastern tales, ²⁷ the authors of which may have all taken the idea from the tradition of Solomon's mode of travelling through the air. It is said "that he had a carpet of green silk, on which his throne was placed, being of a prodigious length and breadth, and sufficient for all

²⁶ Sale's Preliminary Discourse, Sect. iii. Keightley) "in a poem of the old poet Occleve, in Browne's Shepherd's Pipe."

²⁷ So also (as I learn from Mr.

his forces to stand on, the men placing themselves on his right hand, and the spirits [or Jinn] on his left; and that when all were in order, the wind, at his command, took up the carpet, and transported it, with all that were upon it, wherever he pleased; the army of birds at the same time flying over their heads, and forming a kind of canopy, to shade them from the sun.”²⁸

NOTE 116. The “Darb-el-Asfar” is a street in the Jemáleeyeh, in the northern part of Cairo.

NOTE 117. Here it becomes necessary to mention, that many anecdotes are inserted among the longer stories of the Thousand and One Nights. They are chiefly, I believe, extracted from other works, and many are historical; but most of them are very inferior in interest to the longer stories; and, from a hasty perusal of them, I found that it would be advisable to omit, in my translation, the greater number; introducing the rest in their proper places, but appending them to my notes.²⁹

Almost the whole of that portion of the Thousand and One Nights which is wanting in Galland’s version was translated into French by the late Baron Von Hammer Purgstall; and from his manuscript French version, a German translation was made by Professor Zinserling; but the latter alone was published; the former being afterwards most unfortunately lost by a person to whose care it was intrusted to bring it to England for the purpose of publication. Again, from the German version, a French translation was made, by M. Trébutien, and published in Paris in 1828; and

²⁸ Sale’s note to verse 20 of the 27th chapter of the Kur-án.

²⁹ A few of these anecdotes have been already given from other sources; for at the time of my inserting them, I had not received from Cairo the whole of the copy from which my translation is made, and had no means of knowing that it contained those

anecdotes. Their places in the original will be mentioned as they occur in order. As they rest on better authority than that of the Thousand and One Nights, and illustrate the notes in which they are inserted, it has been thought best to retain them in their present form in this edition.

likewise an English translation of most of the longer stories, and four anecdotes, by the Rev. George Lamb, published in London in 1829. I regret extremely that I am unable to read the German version; for it is natural to infer that the merits of the version of Von Hammer are more imperfectly reflected in the second, than in the first, of two successive translations of which one has been made from the other. With respect to Von Hammer's version, the only remarks that I can venture to make are these; 1st, that he appears to have considerably abridged the stories; 2ndly, that he has omitted very few of them altogether but such as had been previously translated, and not all of these; and, 3rdly, that he has generally preserved the best of the verses with which they are interspersed. Thus, in two respects, his plan differs from that which is pursued by me; for I scarcely ever abridge in the smallest degree, except in the omission of many of the pieces of poetry; but reject entirely those stories which I think the English reader would find tedious, or otherwise displeasing. And here I must remark, that some pieces of appropriate poetry occur in the versions above mentioned in places where none, or some slightly different, are found in mine, because the pieces in my original do not always admit of being rendered as they are in the former versions. Of this, the reader may judge by comparing my translation of the first poetical quotation in the third of the following anecdotes with the corresponding couplet in M. Trébutien's version (vol. iii. pp. 280-1), which runs thus:—

“Le ciel a récompensé ceux qui honorèrent Joseph lorsqu'il était encore dans sa prison; ainsi le ciel me mettra peut-être un jour en état de reconnaître vos bienfaits envers moi.”

In my original, as follows:—

“Wa-'asa-lledhee ahdà li-yoosufa ahlahu: wa-a'azzahu fi-s-sejni
wa-hwa aseeru:
An yestejeeba lanà wa-yejma'a shemlanà: wa-lláhu rabbu-l-'álameena
kadeeru.”

The same remark applies also in many cases to the prose. M. Trébutien's version I consider superior to that of Mr.

Lamb; but I regret his having endeavoured to imitate the style of Galland. — I have deemed it necessary to make the above observations in justice to Von Hammer and his translators, and to myself; as my reader has now arrived at the point where he is first enabled to compare the versions above mentioned with my own.

The following anecdotes are selected from a series of nine, commencing with part of the two hundred and sixty-ninth Night, and ending with part of the two hundred and eighty-fifth.

Liberality of Hátim Et-Táee after his Death'

It is related of Hátim Et-Táee,³⁰ that, when he died, he was buried on the summit of a mountain,³¹ and they made over his grave two troughs of stone, and stone images of damsels with dishevelled hair. Beneath that mountain ran a river; and when travellers arriving there alighted at that place, they heard a loud crying during the whole night, from nightfall until morn; but when they arose in the morning, they found no one save only the damsels carved of stone. And when Zu-l-Keláa,³² the King of Hemyer, alighted in that valley, going forth from his tribe, he passed

³⁰ Hátim Et-Táee (i. e. Hátim of the tribe of Teiyi) was most highly celebrated for his generosity. He lived in "the Time of Ignorance;" but his son Adee became a Muslim, and is numbered among the Companions of the Prophet. Hátim's most famous act of liberality was that which he shewed to an ambassador of the Greek Emperor, sent to demand of him, as a present for his master, a horse of very great price. The generous Arab, before he knew the object of this person's mission, slaughtered his horse to regale him, having nothing at the time in his house to serve in its stead. — It is also said that he often caused as many as forty

camels to be slaughtered for the entertainment of his neighbours and the poor Arabs of the desert. (D'Herbelot.)

³¹ Called 'Owárid, in the district of Teiyi (Kámoos).

³² So in the edition of Breslau: in the Cairo edition, Zu-l-Kuráa. Two Kings of El-Yemen named Zu-l-Keláa are mentioned in the Kámoos, surnamed the Greater and the Less. — My sheykh remarks that this anecdote is related at length in the "Aghánee;" but that the person who demanded Hátim's hospitality was a man named Abu-l-Kheyberee. Zu-l-Keláa, he adds, lived a long time before Hátim.

a night there, and, approaching the place, he heard the crying: so he said, What is this lamentation that is on the summit of this mountain? They answered him, Here is the sepulchre of Hátim Et-Táee, over which are two troughs of stone, with stone images of damsels with dishevelled hair, and every night, persons who alight in this place hear this lamentation and crying. Upon this Zu-l-Keláa said, in mockery of Hátim Et-Táee, O Hátim, we are this night thy guests, and lank with hunger. And after sleep had overcome him, he awoke in alarm, exclaiming, O Arabs, come hither to me and to my beast! And when they came, they found the she-camel convulsed: so they slaughtered her, and roasted her flesh, and ate. They then asked him the cause of this; and he answered, I was sleeping, and saw in a dream Hátim Et-Táee, who came to me with a sword, and said, Thou hast visited us when we have nothing in our possession. And he wounded my she-camel with the sword. Had ye not slaughtered her, she had died.

And when the next morning came, Zu-l-Keláa mounted the beast of one of his companions, taking the man up behind him; and at mid-day they saw a man riding a beast and leading another beast by his hand; and they said to him, Who art thou? He answered, I am 'Adee the son of Hátim Et-Táee. And where, he added, is Zu-l-Keláa, the Prince of Hemyer? So they answered him, This is he. And he said to Zu-l-Keláa, Mount this she-camel, instead of thine own; for thy she-camel, my father hath slaughtered for thee. — And who, said Zu-l-Keláa, informed thee? 'Adee answered, My father came to me in sleep this last night, and said to me, O 'Adee, Zu-l-Keláa, the King of Hemyer, hath demanded my hospitality, and I have slaughtered for him his she-camel: so repair thou to him with a she-camel for him to ride; for I have nothing in my possession. — Zu-l-Keláa therefore took her, and wondered at the generosity displayed by Hátim while living and when dead.

Anecdote of Maan the son of Zâideh

As Maan the son of Zâideh ³³ was hunting, one day, he thirsted, and found not any water with his young men. But while he was in this state, lo, three damsels approached him, carrying three skins of water. He therefore requested drink of them, and they gave it him; and he demanded something of his young men, to give it to the damsels; but found that they had no money. So he presented to each of the damsels ten arrows from his quiver, the heads of which were of gold. Whereupon one of them said to her companions, This generous conduct cannot proceed from any but Maan the son of Zâideh: do ye each, then, recite some poetry in his praise. Accordingly, the first said, —

He headeth his arrows with points of gold, and in smiting his enemies
dispenseth his munificence,
Affording the wounded a means of cure, and grave-clothes for him
whose abode is the tomb.

And the second said, —

A warrior of such excessive liberality, that his benefits are bestowed
both on friends and foes.
The heads of his arrows are made of gold, that war may not hinder
him from acts of munificence.

Then the third recited a couplet, in substance the same as that of the first.

Adventures of Ibrâheem the son of El-Mahdee ³⁴

Ibrâheem the son of El-Mahdee, ³⁵ and brother of Hároon Er-Rasheed, when the office of Khaleefeh devolved to El-

³³ Maan the son of Zâideh was compared, for his liberality, to Hâtîm Et-Táee. He was one of the chief captains of Marwán, the last of the Umawee Khaleefehs, and was eventually received into the favour of the 'Abbásee Khaleefeh El-Mansoor. (See D'Herbelot, *art.* "Mán ou Mâan, fils de Zâideh," where another and

more interesting anecdote of him is given.)

³⁴ This anecdote is related, nearly word for word as in the Cairo edition, by El-Is-hákee, from the "Kowkab el-Wahháj" of Ibrâheem El-Andalusee, afterwards Ed-Dimashkee.

³⁵ This celebrated personage was a very skilful musician, an admir-

Ma-moon the son of his brother Er-Rasheed, refused to vow allegiance to him, and repaired to Er-Rei,³⁶ where he assumed to himself the title of Khaleefeh, and thus he continued to do for the space of one year and eleven months and twelve days. His brother's son, El-Ma-moon, remained expecting his return to obedience, and his ranging himself among the number of his followers, until at length, despairing of his doing so, he mounted and set forth with his horsemen and foot-soldiers to Er-Rei. And when the news of his approach was brought to Ibráheem, he found no resource but that of going to Baghdád, where he hid himself, fearing for his life; and El-Ma-moon offered to any one who would point out his place of concealment a hundred thousand pieces of gold.

Now when I heard of this reward that was offered, says Ibráheem, I feared for myself, and was perplexed at my case. So I went forth from my house at the hour of mid-day, not knowing whither to repair, and I entered a great street that was not a thoroughfare, and, seeing at the upper end of it a barber³⁷ standing at the door of his house, I advanced towards him, and said to him, Hast thou any place in which I may conceal myself for a while? He answered, Yes: and opened the door, and I entered a clean house. Then, after he had brought me in, he closed the door upon me, and went away. I suspected, therefore, that he had heard of the reward that was offered, and said within myself, He hath gone forth to betray me. So I remained in a state of agitation like the pot upon the fire, reflecting upon my case; but while I was in this state, lo, he came, attended by a porter with all

able singer, remarkably polite and liberal and eloquent. His complexion was very dark; his mother being a black slave, named Shekleh, or Shikleh, whom El-Mahdee had married; and he was so corpulent, that he received the nickname of Et-Teen, or The Fig. (D'Herbelot, *art.* "Ibrahim Abou Ishák Ben Mahadi;" — and Ibn Khallikán.)

³⁶ A city in the north of the Persian 'Erák.

³⁷ In the Breslau edition, and in Trébutien's version, and also in El-Is-hákee, the barber is described as a negro; but in an account of the occurrence resting on good authority (in D'Herbelot, *ubi supra*), he is said to have been a person of very dark complexion, much resembling, in this respect, Ibráheem himself.

that he required; and, looking towards me, he said to me, May I be thy ransom! — I was in want of food, and prepared for myself a saucepan-full, the like of which I do not remember ever to have eaten before; and when I had satisfied myself with it, he said, O my master, it is not consistent with my station to converse with thee; but if thou desire to honour thy slave, thine own surpassing judgment will determine. I therefore said to him, not imagining that he knew me, And whence hast thou learned that I excel in conversation? Whereupon he exclaimed, Extolled be the perfection of Allah! Our lord is too celebrated for me to be ignorant of that. Thou art my master, Ibráheem the son of El-Mahdee, respecting whom El-Ma-moon hath announced that he will give to him who discovereth thee a hundred thousand pieces of gold. — And when he said this, he became exalted in my eye, and his generosity was established in my opinion: so I complied with his desire, and, the remembrance of my children and my family occurring to my mind, I said, —

Perhaps He who restored to Yoosuf his family, and aggrandized him
in the prison when he was a captive,
May answer our prayer, and reunite us; for God, the Lord of all creatures, is able.

And when he heard these words from me, he said, O my master, wilt thou permit me to repeat what hath suggested itself to my mind? I answered, Do so. And he recited two pieces of poetry; on hearing which, I was filled with the utmost wonder at him, and moved with extreme delight. I then took a purse that I had with me, containing a number of pieces of gold, and threw it towards him, saying to him, I commend thee to the care of God; for I am about to depart from thee; I beg thee to employ the contents of this purse in the purchase of some of the things that thou requirest, and thou wilt receive from me an abundant recompense when I am secure from that which I fear. But he gave me back the purse, and said, O my master, paupers like myself are of no estimation with you; yet, consistently with my feelings of generosity, how can I accept payment for the boon

which fortune hath granted me in causing thee to shew me such favour and to visit my abode? By Allah, if thou repeat those words, and throw the purse to me a second time, I will kill myself. So I took the purse, putting it into my sleeve,³⁸ and the weight of it incommoded me; and I turned to leave him; but when I came to the door of his house, he said, O my master, this place is more suited for thy concealment than another, and the supplying thee with provisions is no burden to me; therefore remain with me until God dispel thy trouble. So I replied, On the condition that thou expend from this purse. And he deceived me by professing his assent to this condition. Accordingly, I remained with him some days; but he expended nothing from the purse.

I then attired myself in women's apparel, with the khuff³⁹ and the veil, and went forth from his house. But when I was in the street, excessive fear overcame me; and as I was about to pass over the bridge, I found myself in a place sprinkled with water,⁴⁰ and a trooper, one of those who had been in my service, saw me and recognised me; whereupon he called out and said, This is the person of whom El-Mammoon is in quest! And he laid hold upon me. I however pushed him and his horse, and threw both down in that slippery place, so that the rider became an example to him who would be admonished, and the people hastened towards him.

I therefore hurried on until I had passed the bridge, when I entered a great street, and, seeing the door of a house, and a woman standing in the passage, I said, O my mistress, save my life; for I am a man in fear. She replied, No harm shall befall thee. And she took me up into a supping-room, where she spread furniture for me, and brought to me some

³⁸ An Arab often carries things in his long and ample sleeve, gathering up the greater part of its edge in his hand.

³⁹ A kind of socks, or short boots, of yellow morocco, still worn by Arab and some other Eastern ladies, within the slipper, when walking abroad, or riding.

⁴⁰ The ground is generally sprinkled in the streets, &c., of Arab cities, during the summer, to cool the air as well as to lay the dust; but a narrow space is usually left dry, in the middle; this being especially necessary for the camels.

food, saying to me, Let thy terror subside. And while she was thus comforting me, the door was knocked with violence. So she went forth and opened it; and, lo, my acquaintance whom I had pushed upon the bridge came forward, with his head bound, and his blood running down upon his clothes, and his horse was not with him. She said to him, What is this? What calamity hath befallen thee? — He answered, I caught the man, and he made his escape from me. And he related to her the whole affair. And she took forth a piece of rag, with which she bound his head; after which, she spread a bed for him, and he lay sick. Then coming up to me, she said to me, I imagine that thou art the person in question. I replied, Yes. And she said, No harm shall befall thee. She then renewed her generous conduct to me, and I remained with her three days; at the expiration of which, she said to me, I am in fear for thee from this man, lest he come up to thee, and thou fall into the misfortune that thou darest: therefore save thyself by flight. But I requested her to delay my departure until the night; and she said, There will be no harm in that.

So when the night came, I put on the women's apparel, and, going forth from her, repaired to the house of an emancipated female slave who had belonged to us; and when she saw me, she wept, and appeared grieved, and praised God (whose name be exalted!) for my safety, and went forth as though she would go to the market to procure what was requisite for my entertainment. But suddenly I beheld Ibráheem El-Mósilee,⁴¹ approaching in the midst of his young men and troopers, with a woman before them; and, looking narrowly at her, I found that she was the emancipated slave, the owner of the house where I was. She walked on before them until she delivered me into their hands, and I was carried, in the women's attire, to El-Ma-moon.

He held a general council, and caused me to be brought in before him; and when I entered, I saluted him as Kha-leefeh;⁴² but he replied, May God not preserve thee nor

⁴¹ See Note 22 to Chap. iii.

⁴² Saying, "Peace be on thee, O Prince of the Faithful!"

bless thee! So I said to him, Act according to thy good pleasure, O Prince of the Faithful: thou hast the command; therefore decide upon punishment or pardon; but pardon is the more agreeable with piety. God hath made thy pardon to excel that of every other person, as He hath made my offence to exceed every other offence, O Prince of the Faithful; and if thou take vengeance it will be in thy justice, and if thou pardon it will be in thy generosity. Then I recited these verses: —

My offence against thee is great; but thou art greater than it:
So exact thy due, or else, in thy clemency remit it.
If I have not been of the generous in conduct, do *thou* be so.

El-Ma-moon then raised his head, and I quickly recited these other verses: —

I have committed an enormous offence; but thou art disposed to pardon.
If thou pardon, thou wilt be gracious; and if thou punish, thou wilt
be just.

And El-Ma-moon hung down his head, and repeated this couplet: —

When a friend desireth to enrage me, and causeth me to be choked in
my anger,
I forgive his offences, and pardon him, fearing lest I should live
friendless.

So when I heard these words from him, I perceived from them the odour of mercy. He then addressed the son of his uncle, and his brother Is-hák, and all his chief officers who were present, and said to them, What course do ye see to be suitable to his case? Whereupon every one of them advised him to slay me; but they differed as to the mode of slaughter. El-Ma-moon, however, said to Ahmad the son of Khálid, What sayest thou, O Ahmad? — O Prince of the Faithful, he answered, if thou slay him, we find an instance of such a person as thyself who hath slain such as he is; and if thou pardon him, we find not an instance of any like thee who hath pardoned one like him. And when El-Ma-moon heard the words of Ahmad the son of Khálid, he hung down his head, and repeated the saying of the poet: —

My family have slain Umeym, my brother: so if I shoot at them, my arrow will revert to me.
 If I pardon, I shall grant an egregious pardon; and if I assault, I shall weaken my own bones.⁴³

And he recited also these words of the poet: —

Forgive thy brother when he mingleth what is right with what is wrong;
 And continue thy kindness to him, whether he be thankful or ungrateful;
 And abstain thou from reproaching him, whether he err or act justly.
 Dost thou not see that what thou lovest and what thou hatest are conjoined?

And that the delight of long life is disturbed by the mixture of grey hairs?

And that the thorns⁴⁴ appear upon the branches together with the fruit that is gathered?

Who is he that hath never done evil? And who hath done good alone?
 If thou triedst the sons of this age, thou wouldst find that most of them had erred.

On hearing these verses from him, I removed the veil from my head, loudly exclaiming, God is most great!⁴⁵ — and said, May God pardon *thee*, O Prince of the Faithful! He replied, No harm shall befall thee, O uncle. — O Prince of the Faithful, I rejoined, my offence is too great for me to utter any thing in excuse of it, and thy pardon is too great for me to express my thanks. Then, with mirth-exciting modulations, I sang these verses: —

Verily the Author of all virtues collected them in the loins of Adam for the Seventh Imám.⁴⁶

Thou hast filled men's hearts with reverence for thee, and with an humble heart thou guardest them all.

I rebelled not against thee, overwhelmed by delusion, from any motive but that of covetousness;⁴⁷

And thou hast pardoned one whose like never was pardoned before, though none interceded with thee,

And hast pitied little-ones like those of the *katà*,⁴⁸ and the yearning of a mother with impatient heart.

⁴³ This latter verse is omitted in my original, but supplied by my sheykh in the margin.

⁴⁴ In the original, "And that the *rose* appeareth." The requisite correction is made, as usual, by my sheykh.

⁴⁵ This is the usual Muslim cry of victory.

⁴⁶ By "the Seventh Imám" is meant El-Ma-moon, the seventh of the 'Abbásee Khaleefehs.

⁴⁷ Or, as explained by my sheykh, "coveting thy pardon."

⁴⁸ The *katà* is a kind of grouse, that deposits its eggs in the desert, at a great distance from any water. The comparison in the

To this, El-Ma-moon replied, I say, in imitation of the example of our lord Yoosuf (upon our Prophet and upon him be blessing and peace!), There shall be no reproach cast on you this day: God forgive you; for He is the most merciful of those who shew mercy.⁴⁹ And I restore to thee thy wealth and thy lands, O uncle, and no harm shall befall thee. — So I devoutly supplicated blessings upon him, and recited these verses: —

Thou hast restored my wealth, and not been avaricious of it; and before thou didst this, thou sparedst my life.
 I would give my blood to obtain thine approval, and my wealth till I drew off the shoe from my foot.
 Were I ungrateful for the favours thou hast granted me, I should be more base than thou art generous.

El-Ma-moon then treated me with honour and beneficence, and said to me, O uncle, verily Aboo-Is-hák and El-'Abbás advised me to slay thee. I replied, Verily Aboo-Is-hák and El-'Abbás advised thee faithfully, O Prince of the Faithful; but thou hast acted as became thyself, and averted that which thou fearedst by doing what thou desiredst. And he said, I have extinguished my rancour by sparing thy life, and I have pardoned thee without burdening thee by obligations to intercessors. Then he prostrated himself in adoration for a long time; after which he raised his head, and said, O uncle, knowest thou wherefore I prostrated myself? I answered, Perhaps thou didst so to thank God for his having made thee master of thine enemy. He replied, I desired not that; but to thank God that He had inspired me to pardon thee. — I then explained to him my case, and told him what had happened to me with the cupper [or barber], and with the trooper and his wife, and the emancipated female slave who betrayed me: whereupon El-Ma-moon gave orders to bring that emancipated female slave. She was in her house, expecting the reward to be

verse is therefore apt and strong.
 — See De Sacy, *Chrestomathie Arabe*, 2nd ed., vol. ii. p. 370.
 See also Note 30 to the Introduction of the present work.

⁴⁹ These words, beginning, "There shall be no reproach," are from the *Kur-án*, ch. xii. v. 92.

sent to her; and when she came before El-Ma-moon, he said to her, What induced thee to act as thou didst to thy master? She answered, Desire for the money. And he said, Hast thou a child or a husband? She answered, No. And upon this he gave orders to inflict upon her a hundred lashes, and commanded that she should be imprisoned for life. He then caused the trooper and his wife and the cupper to be brought; and when they had all come, he asked the trooper the cause of his having acted as he had done. He answered, Desire for the money. And El-Ma-moon replied, Thou must be a cupper. And accordingly he commissioned a person to place him in the shop of a cupper that he might teach him his art. But the trooper's wife he treated with honour, and he took her into the palace, and said, This is a sensible woman, fit to be employed in affairs of importance. Then he said to the cupper, There hath been such evidence of thy generosity as requireth that extraordinary honour should be paid to thee. And he commanded that the house of the trooper should be given up to him, and bestowed upon him, in addition to that, fifteen thousand pieces of gold.

The Discovery and History of Irem Zát el-'Emád, the Terrestrial Paradise of Sheddád the Son of 'Ád ⁵⁰

It is related that 'Abd-Allah the son of Aboo-Kilábeh went forth to seek a camel that had run away, and while he was proceeding over the deserts of El-Yemen and the district of Sebà, he chanced to arrive at a vast city encompassed by enormous fortifications, around the circuit of which were pavilions rising high into the sky. So when he approached it, he imagined that there must be inhabitants within it, of whom he might inquire for his camel; and accordingly he advanced to it; but on coming to it, he found that it was desolate, without any one to cheer its solitude.

⁵⁰ The Breslau edition merely gives a brief account of the construction of Irem Zát el-'Emád, and mentions, at its close, that

'Abd-Allah the son of Aboo-Kilábeh discovered it. — On the stature of the 'Adites, see Note 37 to Chapter ii.

I alighted, says he, from my she-camel, and tied up her foot; and then, composing my mind, entered the city. On approaching the fortifications, I found that they had two enormous gates, the like of which, for size and height, have never been seen elsewhere in the world, set with a variety of jewels and jacinths, white and red and yellow and green; and when I beheld this, I was struck with the utmost wonder at it, and the sight astonished me. I entered the fortifications in a state of terror, and with a wandering mind, and saw them to be of the same large extent as the city, and to comprise elevated pavilions, every one of these containing lofty chambers, and all of them constructed of gold and silver, and adorned with rubies and chrysolites and pearls and various-coloured jewels. The folding-doors of these pavilions were like those of the fortifications in beauty, and their floors were overlaid with large pearls and with balls like hazel-nuts composed of musk and ambergris and saffron. And when I came into the midst of the city, I saw not in it a created being of the sons of Adam; and I almost died of terror. I then looked down from the summits of the lofty chambers and pavilions, and saw rivers running beneath them; and in the great thoroughfare-streets of the city were fruit-bearing trees, and tall palm-trees; and the construction of the city was of alternate bricks of gold and silver: so I said within myself, No doubt this is the Paradise promised in the world to come.

I carried away, of the jewels, which were as its gravel, and the musk that was as its dust, as much as I could bear, and returned to my district, where I acquainted the people with the occurrence. And the news reached Mo'áwiyeh the son of Aboo-Sufyán (who was then Khaleefeh) in the Hejáz: so he wrote to his lieutenant in San'à of El-Yemen, saying, Summon that man, and inquire of him the truth of the matter. His lieutenant therefore caused me to be brought, and demanded of me an account of my adventure, and of what had befallen me; and I informed him of what I had seen. He then sent me to Mo'áwiyeh, and I acquainted him also with that which I had seen; but he disbelieved it:

so I produced to him some of those pearls and the little balls of ambergris and musk and saffron. The latter retained somewhat of their sweet scent: but the pearls had become yellow and discoloured.

At the sight of these, Mo'áwiyeḥ wondered, and he sent and caused Kaab-el-Ahbár⁵¹ to be brought before him, and said to him, O Kaab-el-Ahbár, I have called thee on account of a matter of which I desire to know the truth, and I hope that thou mayest be able to certify me of it. — And what is it, O Prince of the Faithful? asked Kaab-el-Ahbár. Mo'áwiyeḥ said, Hast thou any knowledge of the existence of a city constructed of gold and silver, the pillars whereof are of chrysolite and ruby, and the gravel of which is of pearls, and of balls like hazel-nuts, composed of musk and ambergris and saffron? He answered, Yes, O Prince of the Faithful. It is Irem Zát el-'Emád,⁵² the like of which hath never been constructed in the regions of the earth; and Sheddád the son of 'Ád the Greater built it. — Relate to us, said Mo'áwiyeḥ, somewhat of its history. And Kaab-el-Ahbár replied thus: —

'Ád the Greater had two sons, Shedeed and Sheddád; and when their father perished, they reigned conjointly over the countries after him, and there was no one of the Kings of the earth who was not subject to them. And Shedeed the Son of 'Ád died: so his brother Sheddád ruled alone over the earth after him. He was fond of reading the

⁵¹ A famous traditionist, of the tribe of Hemyer, who embraced El-Islám in the reign of 'Omar, and died in the year of the flight 32, during the reign of 'Othmán. (*Miskát el-Masábeeh*, vol. i. p. 161.) The anecdote therefore presents an anachronism.

⁵² "Irem Zát el-'Emád" is generally understood to signify "Irem with the Lofty Buildings:" but Von Hammer has remarked (see Trébutien's translation, vol. iii. p. 286), that the story of this city, though related as true by Arab

historians and others, is pronounced by Ibn-Khaldoon to be an invention of the commentators of the Kur-án; this judicious critic asserting, that "Irem" is the name of an ancient tribe, and that "'emád" is to be understood in this case as meaning "a tent-pole;" so that "Irem Zát el-'Emád" signifies "Irem with the [numerous] tent-poles, or tents." In like manner, the expression "ahlu-l-'emád" is used to signify "people dwelling in tents."

ancient books; and when he met with the description of the world to come, and of Paradise with its pavilions and lofty chambers and its trees and fruits, and of the other things in Paradise, his heart enticed him to construct its like on the earth, after this manner which hath been above mentioned. He had under his authority a hundred thousand Kings, under each of whom were a hundred thousand valiant chieftains, and under each of these were a hundred thousand soldiers. And he summoned them all before him, and said to them, I find in the ancient books and histories the description of the Paradise that is in the other world, and I desire to make its like upon the earth. Depart ye therefore to the most pleasant and most spacious vacant tract in the earth, and build for me in it a city of gold and silver, and spread, as its gravel, chrysolites and rubies and pearls, and as the supports of the vaulted roofs of that city make columns of chrysolite, and fill it with pavilions, and over the pavilions construct lofty chambers, and beneath them plant, in the by-streets and great thoroughfare-streets, varieties of trees bearing different kinds of ripe fruits, and make rivers to run beneath them in channels of gold and silver. — To this they all replied, How can we accomplish that which thou hast described to us, and how can we procure the chrysolites and rubies and pearls that thou hast mentioned? But he said, Know ye not that the Kings of the world are obedient to me, and under my authority, and that no one who is in it disobeyeth my command? They answered, Yes we know that. — Depart then, said he, to the mines of chrysolite and ruby, and to the places where pearls are found, and gold and silver; and take forth and collect their contents from the earth, and spare no exertions. Take also for me from the hands of men such of those things as ye find, and spare none, nor let any escape you; and beware of disobedience.

He then wrote a letter to each of the Kings in the regions of the earth, commanding them to collect all the articles of the kinds above-mentioned that their subjects possessed, and to repair to the mines in which these things were found, and extract the precious stones that they contained, even

from the beds of the seas. And they collected the things that he required in the space of twenty years; ⁵³ after which, he sent forth the geometricians ⁵⁴ and sages, and labourers and artificers, from all the countries and regions, and they dispersed themselves through the deserts and wastes, and tracts and districts, until they came to a desert wherein was a vast open plain, clear from hills and mountains, and in it were springs gushing forth, and rivers running. So they said, This is the kind of place which the King commanded us to seek, and called us to find. They then busied themselves in building the city according to the direction of the King Sheddád, King of the whole earth, in its length and breadth; and they made through it the channels for the rivers, and laid the foundations conformably with the prescribed extent. The Kings of the various districts of the earth sent thither the jewels and stones, and large and small pearls, and carnelion and pure gold, upon camels over the deserts and wastes, and sent great ships with them over the seas; and a quantity of those things, such as cannot be described nor calculated nor defined, was brought to the workmen, who laboured in the construction of this city three hundred years. And when they had finished it, they came to the King and acquainted him with the completion; and he said to them, Depart, and make around it impregnable fortifications, of great height, and construct around the circuit of the fortifications a thousand pavilions, each with a thousand pillars ⁵⁵ beneath it, in order that there may be in each pavilion a Wezeer. So they went immediately, and did this in twenty years; after which they presented themselves before Sheddád, and informed him of the accomplishment of his desire.

He therefore ordered his wezeers, who were a thousand in number, and his chief officers, and such of his troops and

⁵³ Here it is added, "and the number of the Kings ruling in the earth was three hundred and sixty Kings:" but this does not agree with what has been said before.

⁵⁴ In the original, "muhen-

diseen," a term often applied to architects, and engineers.

⁵⁵ Instead of "'alam" (standard or banner, &c.), in the Cairo edition, I read "'amood" (pillars), agreeably with the description in the edition of Breslau.

others as he confided in, to make themselves ready for departure, and to prepare themselves for removal to Irem Zát el-'Emád, in attendance upon the King of the world, Sheddád the son of 'Ád. He ordered also such as he chose of his women and his hareem, as his female slaves and his eunuchs, to fit themselves out. And they passed twenty years in equipping themselves. Then Sheddád proceeded with his troops, rejoiced at the accomplishment of his desire, until there remained between him and Irem Zát el-'Emád one day's journey; when God sent down upon him and upon the obstinate infidels who accompanied him a loud cry from the heaven of his power, and it destroyed them all by the vehemence of its sound.⁵⁶ Neither Sheddád nor any of those who were with him arrived at the city or came in sight of it, and God obliterated the traces of the road that led to it; but the city remaineth as it was in its place until the hour of the judgment.

At this narrative related by Kaab-el-Ahbár, Mo'áwiyeh wondered, and he said to him, Can any one of mankind arrive at that city? — Yes, answered Kaab-el-Ahbár: a man of the companions of Mohammad (upon whom be blessing and peace!), in appearance like this man who is sitting here without any doubt. — Esh-Shaabee⁵⁷ also saith, It is related on the authority of the learned men of Hemyer, in El-Yemen, that when Sheddád and those who were with him were destroyed by the loud cry, his son Sheddád the Less reigned after him; for his father Sheddád the Greater had left him as successor to his kingdom, in the land of Hadramót and Sebà, on his departure with the troops who accompanied him to Irem Zát el-'Emád. And as soon as the news reached him of the death of his father on the way before his arrival at the city of Irem, he gave orders to carry his father's body

⁵⁶ This was not the final catastrophe of the tribe of 'Ád. The whole of this tribe, except a few persons, rejecting the admonitions of the prophet Hood, were destroyed by a hot and suffocating wind.

⁵⁷ There was a traditionist surnamed Esh-Shaabee, another surnamed Esh-Shoabee, and a third surnamed Esh Sheabee; and which of them is here meant I know not, the short vowel-sign not being written.

from those desert tracts to Hadramót, and to excavate a sepulchre for him in a cavern. And when they had done this, he placed his body in it, upon a couch of gold, and covered the corpse with seventy robes interwoven with gold and adorned with precious jewels; and he placed at his head a tablet of gold, whereon were inscribed these verses: —

Be admonished, O thou who art deceived by a prolonged life!
I am Sheddád the son of 'Ád, the lord of the strong fortress;
The lord of power and might and of excessive valour.
The inhabitants of the earth obeyed me, fearing my severity and threats;
And I held the east and west under a strong dominion.
And a preacher⁵⁸ of the true religion invited us to the right way;
But we opposed him, and said, Is there no refuge from it?
And a loud cry assaulted us from a tract of the distant horizon;
Whereupon we fell down like corn in the midst of a plain at harvest;
And now, beneath the earth, we await the threatened day.

—Eth-Tha'álibee also saith, It happened that two men entered this cavern, and found at its upper end some steps; and having descended these, they found an excavation, the length whereof was a hundred cubits, and its breadth forty cubits, and its height a hundred cubits. And in the midst of this excavation was a couch of gold, upon which was a man of enormous bulk, occupying its whole length and breadth, covered with ornaments and with robes interwoven with gold and silver; and at his head was a tablet of gold, whereon was an inscription. And they took that tablet, and carried away from the place as much as they could of bars of gold and silver, and other things.

*Anecdote of Is-hák El-Mósilee and Khadeejeh and
El-Ma-moon*

I went forth one night, says Is-hák El-Mósilee,⁵⁹ from the presence of El-Ma-moon, and, turning into a by-street, I saw something hanging from one of the houses there. So

⁵⁸ The Prophet Hood, vulgarly believed to be Heber.

⁵⁹ A very famous musician, and the favourite boon companion

of El-Ma-moon. He was the son of Ibráheem El-Mósilee. See Note 22 to Chapter iii.

I felt it, to discover what it was, and found that it was a large basket,⁶⁰ with four handles, and covered with brocade; whereupon I said within myself, There must be some cause for this. And I was perplexed at my case.

Intoxication induced me to seat myself in the basket; and when I had done so, lo, the people of the house drew it up with me in it, thinking that I was the person whom they were expecting. And when they had raised it to the top of the wall, behold, four damsels were there, and they said to me, Descend, and may ample enjoyment attend thee. Then a damsel walked before me with a candle until I descended into a mansion in which were sitting-rooms spread [with carpets and other furniture], the like of which I had never seen except in the palace of the Khaleefeh. And after I had sat a while, suddenly some curtains were raised on one side of the apartment, and, lo, maids walked in with candles in their hands, and with perfuming-vessels containing aloes-wood; and among them was a damsel like the rising full moon. So I rose; and she said, Thou art a welcome visitor. Then having desired me to be seated, she inquired of me my story. I therefore answered her, I came forth from certain of my brethren, and, turning into this street, found a basket let down; whereupon the wine induced me to seat myself in it, and it was drawn up, with me in it, to this house. This, said I, is my case. — And she said, No harm shall befall thee, and I hope thou wilt approve of the result of thine adventure. And what, she added, is thine occupation? I answered, That of a merchant in the market of Baghdád. And she said, Canst thou repeat any verses? — Some trifling pieces, I answered. — Then mention them to us, said she, and recite to us somewhat of them. But I replied, The visitor is bashful: do thou begin. Thou hast spoken truly, she said. And she recited some elegant verses, of the poetry of ancient and of recent composers, some of their most admirable effusions; and I listened, and knew not whether to wonder most at her beauty and loveliness,

⁶⁰ This kind of basket, called “zembeel” or “zimbeel,” is formed of palm-leaves.

or at the charming style of her rehearsal. After this she said, Hath thy bashfulness passed away? — Yea, by Allah, I answered. And she said, If thou wilt, recite to us somewhat of that which thou art able to rehearse. So I recited to here an abundance of pieces by a number of old writers; and she approved them, and said, By Allah, I did not imagine that there existed among the sons of the common people such a person as this.

She then gave orders to bring the food; and it was brought, and she began to take and to put before me; and varieties of sweet-smelling flowers were there, with rare fruits, such as are usually found nowhere but in the abodes of Kings. Afterwards she called for the wine, and she drank a cup, and handed one to me, saying, This is the time for conversation and relating stories. I therefore began to converse with her, and to say I have been told that such and such things happened, and there was a man who said so and so, — until I had related to her a number of agreeable stories; with which she was delighted; and she said, I wonder how it is that one of the merchants is able to repeat stories like these; for they are such as are proper for Kings. So I said, I had a neighbour who used to converse with the Kings, and serve as their boon-companion; and when he was unoccupied, I used to visit his house, and sometimes he would relate what thou hast heard. — And she replied, By my life, thou hast retained them well. We continued our conversation, whenever I was silent she beginning, until we had passed the greater part of the night, the fumes of the aloes-wood imparting a constant odour to the air; and I was in such a state that if El-Ma-moon could have imagined it, he would have flown with desire to enjoy it. She then said, Verily thou art one of the most pleasant and polished of men; for thou art a person of surpassing good breeding; and there is but one thing wanting. — And what, said I, is that? She answered, Couldst thou sing verses to the sounds of the lute? So I replied, I used to devote myself to this art of old; but not being endowed with a talent for it, I relinquished it; and my heart is inflamed on that account.

I should be glad to sing something well on the present occasion, that my night's enjoyment might be complete.

On hearing this, she said, It seemeth thou hast proposed that the lute should be brought. I replied, It is thine to decide: thou art the conferrer of favours, and art entitled to thanks for thy kindness. And she gave orders to bring a lute; and when it was brought, she sang with a voice which I had never heard equalled in sweetness, with a charming manner, and admirable skill in striking the chords, and altogether with consummate excellence: after which she said, Knowest thou by whom this air was composed, and whose are the verses? I answered, No. And she said, the verses are by such-a-one, and the air is Is-hák's. I said, And is Is-hák (may I be thy ransom!) endowed with such talent? — Wonderful! wonderful! she exclaimed: Is-hák surpasseth all in this art. And I said, Extolled be the perfection of Allah, who hath given to this man what He hath not given to any beside him! — And how then wouldst thou be charmed, she added, if thou heardest this air sung by him! — Thus we continued to pass the time until daybreak, when an old woman, who seemed to be her nurse, addressed her and said, The time hath arrived. So she arose at her words, and said, Keep thou our conduct secret; for social meetings are confidential. — May I be thy ransom! I replied: I required no charge on that subject. I then bade her farewell, and she sent a damsel to walk before me to the door of the house, and she opened to me, and I went forth to my own abode.

Having arrived there, I performed the morning-prayers, and slept; and the messenger of El-Ma-moon came to me; so I repaired to him, and remained with him that day. And when the hour of nightfall came, I reflected upon the pleasure that I had enjoyed during the preceding night, and it was such as none but the fool could be withheld from. I therefore went forth, and, coming to the basket, seated myself in it, and was drawn up to the place in which I was the night before. The damsel said to me, Thou hast been assiduous. But I replied, I do not think myself to have been otherwise

than neglectful. We then chatted together, as in the preceding night, each of us supplying subjects of conversation; and reciting poetry, and relating strange tales, until dawn, when I departed to my abode, and performed the morning-prayers, and slept.

The messenger of El-Ma-moon then came to me, and I repaired to him; and after I had passed the day with him, and the hour of nightfall arrived, the Prince of the Faithful said to me, I conjure thee to sit here until I have gone and accomplished an object that I have in view and come back. But when the Khaleefeh had gone away from me, disquieting thoughts arose in my mind, and, reflecting upon my late enjoyment, what I might experience from the Prince of the Faithful seemed of little moment to me. So I sprang up and retired, and went forth running until I came to the basket; whereupon I seated myself in it, and it was drawn up with me to the place of my former visits; and the damsel said, Probably thou art our friend? — Yea, by Allah, I answered. — And she said, Hast thou made our house thine abode? I answered, May I be thy ransom! The right of a stranger to hospitality is for three days; and if I return after that period, ye shall be free to shed my blood. — We then sat amusing ourselves as on the former occasions; and when the time of departure drew near, knowing that El-Ma-moon would certainly question me, and would not be content with any thing but an explanation of the affair, I said to her, I see thee to be one of those who take pleasure in singing, and I have a cousin who is more comely than myself in countenance, and of higher rank, and more accomplished manners, and he is most nearly acquainted of all the creatures of God (whose name be exalted!) with Is-hák. Upon this she said, Art thou a spunger and dost thou urge an impertinent request? I answered her, Thou art the arbitress of the matter. And she replied, If thy cousin be as thou hast described him, we shall have no dislike to be acquainted with him. — Then the time came, and I arose and went homewards.

But before I arrived at my house, the messengers of El-

Ma-moon rushed upon me, and violently bore me away to him. I found him sitting upon a throne, and incensed against me; and he said, O Is-hák, hast thou swerved from allegiance? I answered, No, by Allah, O Prince of the Faithful. — What then is thy story? said he: relate the affair to me with truth. So I replied, Well; but in privacy. He therefore made a sign to those who were before him; whereupon they retired; and I told him the story, and said to him, I promised her that thou wouldst pay her a visit. And he said, Thou hast done well. We then occupied ourselves with our usual pleasures that day; but the heart of El-Ma-moon was intent upon the damsel; and scarcely had the appointed time arrived when we departed. I charged him, saying, Refrain from calling me by my name before her; and be as though thou wert my attendant⁶¹ in her presence. And we agreed on this subject.

We proceeded until we came to the place where the basket had been hung, and we found two baskets: so we seated ourselves in them, and they were drawn up with us to the same place. The damsel then advanced and saluted us; and when El-Ma-moon beheld her, he was astonished at her beauty and loveliness. She began to relate stories to him, and to recite verses, and afterwards caused the wine to be brought, and we drank; she making him the object of her particular favour, and rejoicing in his society, and he shewing the same favour to her, and alike delighted with her. And she took the lute, and sang these verses:—⁶²

The beloved visited me towards the close of night. I stood, to shew him honour, until he sat down.

I said, O my intimate, and all my desire, hast thou come this night and not feared the watch?

He answered, The love-smitten feared: but his desire had forcibly deprived him of his reason.

⁶¹ So in the Calcutta edition of the first two hundred Nights: in the Cairo edition "but I will be thy attendant."

⁶² From the Calcutta edition of the first two hundred Nights, vol. i. p. 425. [These verses, slightly

varied, form the conclusion of one of the muweshshahs, or religious love-odes, usually sung at zikrs in Egypt, and cited in the Modern Egyptians. As specimens of the religious poetry of the Muslims, these odes deserve attention from

She then said to me, And is thy cousin of the merchants? And she pointed towards El-Ma-moon. I answered, Yes. And she said, Verily ye nearly resemble each other. I replied, Yes.

And when El-Ma-moon had drunk three pints,⁶³ being moved with joy and merriment, he called out and said, O Is-hák! I replied, At thy service, O Prince of the Faithful. — Sing, said he, this air. And when the damsel discovered that he was the Khaleefeh, she retired into another apartment. So after I had finished my song, El-Ma-moon said to me, See who is the master of this house. Whereupon an old woman quickly answered and said, It belongeth to El-Hasan the son of Sahl. And he said, Bring him hither unto me. The old woman, therefore, was absent for a short time, and, lo, El-Hasan came in. El-Ma-moon said to him, Hast thou a daughter? He answered, Yes: her name is Kha-deejah.⁶⁴ — Is she married? said the Khaleefeh. El-Hasan answered, No, by Allah. Then, said El-Ma-moon, I demand her of thee as my wife. El-Hasan replied, She is thy handmaiden, and at thy disposal, O Prince of the Faithful. And the Khaleefeh said, I marry her on the condition of paying in ready money, as her dowry, thirty thousand pieces of gold, which shall be brought to thee this next morning: so, after thou shalt have received the money, do thou convey her to us in the following night. He replied, I hear, and obey. We then went forth; and he said, O Is-hák, tell not this story to any one. I therefore kept it a secret until El-Ma-moon died.

Never had such pleasures altogether fallen to the lot of any one, as those which I enjoyed during these four days, keeping company with El-Ma-moon by day, and with

their striking similarity to the Song of Solomon; and, as Mr. Lane remarks, decide the question of the object of the latter. They are confessedly addressed to the Prophet, in a spiritual sense, and so understood by the persons who sing them, although the vul-

gar apply them to human love. See the *Modern Egyptians*, vol. ii. ch. xi. — Ed.]

⁶³ See vol. i. p. 197.

⁶⁴ Her true name, or that by which she was generally known, was Boorán.

Khadeejah by night. By Allah, I have seen no one among men like El-Ma-moon, and I have not beheld among women the like of Khadeejah, nor any who approached her in intelligence and sense and elocution. — And God is all-knowing.

[Some Arab authors have, not without reason, pronounced this anecdote an invention of Is-hák. It is well known that El-Ma-moon married the daughter of his Wezeer El-Hasan the son of Sahl; but that he became acquainted with her in the manner above described is highly improbable. The marriage took place at Fem-es-Silh, on the bank of the Tigris, near Wásit, and was celebrated with a magnificence scarcely credible. El-Hasan, the father of the bride, scattered, among the officers and other chief persons who were present, balls of musk of the size of hazel-nuts, containing papers inscribed with the names of lands and of female slaves, and the descriptions of beasts, &c., and into whose hand soever a ball fell, the property of which the name or description was written upon the enclosed paper was delivered to him, whether it were a piece of land, or other possession, or a horse, or a female slave, or a memlook. After that, he scattered, among the rest of the people, pieces of gold and silver, and bags of musk, and balls⁶⁵ of ambergris. He expended upon the entertainment of El-Ma-moon and his companions, and all his troops and other attendants, the number of whom was incalculable, even the camel-drivers, and the hired conductors of beasts, and the boatmen, so that none had occasion to purchase anything for himself or for his beast. It is said that El-Ma-moon remained with El-Hasan nineteen days, the latter providing the Khaleefeh and all who were with him each day, with every thing that they required; and that the sum which he expended upon them was fifty millions of pieces of silver.⁶⁶ El-Ma-moon, on his departure, gave orders to present him with ten millions of pieces of silver, and allotted him Es-Silh as a possession; whereupon El-Hasan sat, and distributed the

⁶⁵ Literally, "eggs."

⁶⁶ Equivalent to about a million and a quarter of pounds sterling.

money among his grandees and companions and retinue. El-Ma-moon likewise gave up to him the revenues of Fáris and of the cities of El-Ahwáz for the period of a year. It is related, also, that when El-Ma-moon first entered the apartment of the bride, and seated himself with her, her grandmother scattered over them both a thousand large pearls from a tray of gold; and that a candle of ambergris⁶⁷ weighing forty menns,⁶⁸ in a lantern⁶⁹ of gold, was lighted that night; but that El-Ma-moon disapproved of it, and pronounced it an act of prodigality.^{70]}

⁶⁷ Probably of wax, with an admixture of ambergris.

⁶⁸ The "menn" is generally said to be two pounds.

⁶⁹ In the text from which I translate, "toor" or "towr;"

but this I suppose to be an error of the press, and the right reading to be "tennoor."

⁷⁰ Ibn-Khallikán, De Slane's edition, vol. i. pp. 136-8.

CHAPTER XII

CHIEFLY FROM THE EDITION OF BRESLAU, COMMENCING WITH PART OF THE TWO HUNDRED AND SEVENTY-FIRST NIGHT, AND ENDING WITH THE TWO HUNDRED AND NINETIETH

THE STORY OF ABU-L-HASAN THE WAG, OR THE SLEEPER AWAKENED ¹

THERE was a merchant in Baghdád, in the reign of the Khaleefeh Hároon Er-Rasheed, and he had a son named Abu-l-Hasan the Wag.² And this merchant died, leaving to his son vast wealth: whereupon Abu-l-Hasan divided his property into two equal portions, one of which he laid aside, and of the other he expended. He took as his familiar friends a number of the sons of the merchants, and others, and gave himself up to the delights of good drinking and good eating, until all the wealth that he had appropriated to this purpose was consumed. And upon this he repaired to his associates and relations and boon-companions, and exposed to them his case, shewing them how little property remained in his possession: but none of them paid any regard to him, or uttered a word in reply. So he returned to his mother, with a broken heart, and told her of the treatment that he had experienced from his

associates, that they would neither do him justice nor even reply to him. But she said, O Abu-l-Hasan, thus are the sons of this age: as long as thou hast any thing, they draw thee near to them; and when thou hast nothing, they cast thee off. She was grieved for him and he sighed and wept.

He then sprang up, and went to the place in which was deposited the other half of his wealth, and upon this he lived agreeably. He took an oath that he would not thenceforth associate with any one of those whom he knew, but only with the stranger, and that he would not associate with any person but for one night, and on the following morning would not recognise him. Accordingly, every night, he went forth and seated himself on the bridge, and when a stranger passed by him, he invited him to an entertainment, and took him to his house, where he caroused with him that night, until the morning: he then dismissed him; and after that, he would not salute him if he saw him.

Thus he continued to do for a whole year; after which, as he was sitting one day upon the bridge as usual, to see who might come towards him. Er-Rasheed and certain of his domestics passed by in disguise; for the Khaleefeh had experienced a contraction of the bosom, and come forth to amuse himself among the people. So Abu-l-Hasan laid hold upon him, and said to him, O my master, hast thou any desire for a repast and beverage? And Er-Rasheed complied with

his request, saying to him, Conduct us. And Abu-l-Hasan knew not who was his guest. The Khaleefeh proceeded with him until they arrived at Abu-l-Hasan's house: and when Er-Rasheed entered, he found in it a saloon, such that if thou beheldest it, and lookedst towards its walls, thou wouldst behold wonders; and if thou observedst its conduits of water, thou wouldst see a fountain encased with gold. And after he had seated himself there, Abul-l-Hasan called for a slave-girl, like a twig of the Oriental willow, who took a lute, and extemporized and sang these verses:—

O thou who ever dwellest in my heart, while thy person is
distant from my sight!
Thou art my soul; though I see it not, it is nearer to me than
anything beside.

And when Er-Rasheed heard these verses, he said, to her, Thou hast performed well. God bless thee!— Her eloquence pleased him, and he wondered at Abu-l-Hasan and his entertainment.

He then said to Abul-l-Hasan, O young man, who art thou? Acquaint me with thy history, that I may requite thee for thy kindness. — But Abu-l-Hasan smiled, and replied, O my master, far be it from me that what hath happened should recur, and that I should be in thy company again after this time!— And why so? said the Khaleefeh, and why wilt thou not acquaint me with thy case? — So Abul-l-Hasan told him his story, and when the Khaleefeh heard it, he laughed

violently, and said, By Allah, O my brother, thou art excusable in this matter. Then a dish of roast goose was placed before him, and a cake of fine bread;³ and Abul-l-Hasan sat, and cut off the meat, and put morsels into the mouth of the Khaleefeh, and they continued eating until they were satisfied; when the basin and ewer were brought, with the potash;⁴ and they washed their hands. After this, Abu-l-Hasan lighted for his guest three candles and three lamps, spread the wine-cloth, and brought clear strained, old, perfumed wine, the odour of which was like fragrant musk, and, having filled the first cup, said, O my boon-companion, bashfulness is dismissed from us, with thy permission. Thy slave is by thee, may I never be afflicted by the loss of thee!— And he drank the cup, and filled the second, which he handed to the Khaleefeh, waiting upon him as a servant. And the Khaleefeh was pleased with his actions, and the politeness of his words, and said within himself, By Allah, I will certainly requite him for this! Abu-l-Hasan then, after he had kissed the cup, handed it to the Khaleefeh, who accepted it from his hand, kissed it and drank it, and handed it back to him. Abu-l-Hasan still continued serving him. He filled and drank, and filled again and handed the cup to the Khaleefeh, after he had kissed it three times, reciting these verses:—

Thy presence with us is an honour, and we confess it to be so;
And if thou absent thyself from us, we have none to fill thy
place.

Drink, he added, and may it be attended with health and vigour. — And they drank and caroused until midnight.⁵

After this, the Khaleefeh said to his host, O Abu-l-Hasan, is there any service that thou wouldst have performed, or any desire that thou wouldst have accomplished? And Abu-l-Hasan answered, In our neighbourhood is a mosque, to which belong an Imám and four sheykhs, and whenever they hear music or any sport, they incite the Wálee against me, and impose fines upon me, and trouble my life, so that I suffer torment from them. If I had them in my power, therefore, I would give each of them a thousand lashes, that I might be relieved from their excessive annoyance.

Er-Rasheed replied, May Allah grant thee the accomplishment of thy wish! And without his being aware of it, he put into a cup a lozenge of benj, and handed it to him; and as soon as it had settled in his stomach, he fell asleep immediately. Er-Rasheed then arose and went to the door, where he found his young men waiting for him, and he ordered them to convey Abu-l-Hasan upon a mule, and returned to the palace; Abu-l-Hasan being intoxicated and insensible. And when the Khaleefeh had rested himself in the palace, he called for his Wezeer Jaafar, and 'Abd-Allah the son of Táhir, the Wálee of Baghdád, and certain of his chief attendants, and said to them all, In the morning, when ye see this young man (pointing to Abu-l-Hasan) seated on the royal couch, pay obedience to him, and salute him as Khaleefeh,

and whatsoever he commandeth you, do it. Then going in to his female slaves, he directed them to wait upon Abu-l-Hasan, and to address him as Prince of the Faithful; after which he entered a private closet, and, having let down a curtain over the entrance, slept.

So when Abu-l-Hasan awoke, he found himself upon the royal couch, with the attendants standing around, and kissing the ground before him; and a maid said to him, O our lord, it is the time for morning-prayer:—upon which he laughed, and, looking round about him, he beheld a pavilion whose walls were adorned with gold and ultramarine, and the roof bespotted with red gold, surrounded by chambers with curtains of embroidered silk hanging before their doors; and he saw vessels of gold and China-ware and crystal, and furniture and carpets spread, and lighted lamps, and female slaves, and eunuchs and other attendants; whereat he was perplexed in his mind, and said, By Allah, either I am dreaming, or this is Paradise, and the Abode of Peace. And he closed his eyes. So a eunuch said to him, O my lord, this is not thy usual custom, O Prince of the Faithful. And he was perplexed at his case, and put his head into his bosom, and then began to open his eyes by little and little, laughing, and saying, What is this state in which I find myself? And he bit his finger; and when he found that the bite pained him, he cried, Ah!—and was angry. Then raising his head, he called one of the female slaves, who answered him, At thy service, O Prince

of the Faithful! And he said to her, What is thy name? She answered, Shejeret-ed-Durr.⁶ And he said, Knowest thou in what place I am, and who I am? — Thou art the Prince of the Faithful, she answered, sitting in thy palace, upon the royal couch. He replied, I am perplexed at my case, my reason hath departed, and it seemeth that I am asleep; but what shall I say of my yesterday's guest? I imagine nothing but that he is a devil or an enchanter, who hath sported with my reason.

All this time, the Khaleefeh was observing him, from a place where Abu-l-Hasan could not see him. — And Abu-l-Hasan looked towards the chief eunuch, and called to him. So he came, and kissed the ground before him, saying to him, Yes, O Prince of the Faithful. And Abu-l-Hasan said to him, Who is the Prince of the Faithful? — Thou, he answered. Abu-l-Hasan replied, Thou liest. And addressing another eunuch, he said to him, O my chief, as thou hopest for Allah's protection, tell me, am I the Prince of the Faithful? Yea, by Allah, answered the eunuch: thou art at this present time the Prince of the Faithful, and the Khaleefeh of the Lord of all creatures. And Abu-l-Hasan, perplexed at all that he beheld, said, In one night do I become Prince of the Faithful? Was I not yesterday Abu-l-Hasan; and to-day am I Prince of the Faithful? — He remained perplexed and confounded until the morning, when a eunuch advanced to him and said to him, May Allah grant a happy morning to the Prince of the Faithful! And he handed to him a pair of

shoes of gold stuff, reticulated with precious stones and rubies; and Abu-l-Hasan took them, and, after examining them a long time, put them into his sleeve. So the eunuch said to him, These are shoes to walk in. And Abu-l-Hasan replied, Thou hast spoken truth. I put them not into my sleeve but in my fear lest they should be soiled. He therefore took them forth, and put them on his feet. And shortly after, the female slaves brought him a basin of gold and a ewer of silver, and poured the water upon his hands; and when he had performed the ablution, they spread for him a prayer-carpet; and he prayed; but knew not how to do so. He continued his inclinations and prostrations until he had performed twenty rek'ahs;⁷ meditating, and saying within himself, By Allah, I am none other than the Prince of the Faithful, in truth; or else this is a dream and all these things occur not in a dream. He therefore convinced himself, and determined in his mind, that he was the Prince of the Faithful; and he pronounced the salutations,⁸ and finished his prayers. They then brought him a magnificent dress; and looking at himself, as he sat upon the couch, he retracted, and said, All this is an illusion, and a machination of the Jánn.

And while he was in this state, lo, one of the memlooks came in, and said to him, O Prince of the Faithful, the chamberlain is at the door, requesting permission to enter. — Let him enter, replied Abu-l-Hasan. So he came in, and, having kissed the ground before him, said, Peace be on

thee, O Prince of the Faithful! And Abu-l-Hasan rose, and descended from the couch to the floor; whereupon the chamberlain exclaimed, Allah! Allah! O Prince of the Faithful! Knowest thou not that all men are thy servants, and under thy authority, and that it is not proper for the Prince of the Faithful to rise to any one? — Abu-l-Hasan was then told that Jaafar El-Barmekée, and Abd-Allah the son of Táhir, and the chiefs of the memlooks, begged permission to enter. And he gave them permission. So they entered, and kissed the ground before him, each of them addressing him as Prince of the Faithful. And he was delighted at this, and returned their salutation; after which, he called the Wálee, who approached him, and said, At thy service, O Prince of the Faithful! And Abu-l-Hasan said to him, Repair immediately to such a street, and give a hundred pieces of gold to the mother of Abu-l-Hasan the Wag, with my salutation: then take the Imám of the mosque, and the four sheykhs, and inflict upon each of them a thousand lashes; ⁹ and when thou hast done that, write a bond against them, confirmed by oath, that they shall not reside in the street, after thou shalt have paraded them through the city, mounted on beasts with their faces to the tails, and hast proclaimed before them, This is the recompense of those who annoy their neighbours! — And beware of neglecting that which I have commanded thee to do. — So the Wálee did as he was ordered. And when Abu-l-Hasan had exercised his author-

ity until the close of the day, he looked towards the chamberlain and the rest of the attendants, and said to them, *Départ*.

He then called for a eunuch who was near at hand, and said to him, I am hungry, and desire something to eat. And he replied, I hear and obey: — and led him by the hand into the eating-chamber, where the attendants placed before him a table of rich viands; and ten slave-girls, high bosomed virgins, stood behind his head. Abu-l-Hasan, looking at one of these, said to her, What is thy name? She answered, *Kadeeb-el-Bán*.¹⁰ And he said to her, O *Kadeeb-el-Bán*, who am I? — Thou art the Prince of the Faithful, she answered. But he replied, Thou liest, by Allah, thou slut! Ye girls are laughing at me. — So she said, Fear Allah, O Prince of the Faithful: this is thy palace, and the female slaves are thine. And upon this he said within himself, It is no great matter to be effected by God, to whom be ascribed might and glory! Then the slave-girls led him by the hand to the drinking-chamber, where he saw what astonished the mind; and he continued to say within himself, No doubt these are of the *Jánn*, and this person who was my guest is one of the Kings of the *Jánn*, who saw no way of requiting and compensating me for my kindness to him but by ordering his 'Öns to address me as Prince of the Faithful. All these are of the *Jánn*. May Allah then deliver me from them happily! — And while he was thus talking to himself, lo, one of the slave-girls filled for him a

cup of wine; and he took it from her hand and drank it; after which, the slave-girls plied him with wine in abundance; and one of them threw into his cup a lozenge of benj; and when it had settled in his stomach, he fell down senseless.

Er-Rasheed then gave orders to convey him to his house; and the servants did so, and laid him on his bed, still in a state of insensibility. So when he recovered from his intoxication, in the latter part of the night, he found himself in the dark; and he called out, Kadeeb-el-Bán! Shejeret-ed-Durr! — But no one answered him. His mother, however, heard him shouting these names, and arose and came, and said to him, What hath happened to thee, O my son, and what hath befallen thee? Art thou mad? — And when he heard the words of his mother, he said to her, Who art thou, O ill-omened old woman, that thou addressest the Prince of the Faithful with these expressions? She answered, I am thy mother, O my son. But he replied, Thou liest: I am the Prince of the Faithful, the lord of the countries and the people. — Be silent, she said, or else thy life will be lost. And she began to pronounce spells and to recite charms over him, and said to him, It seemeth, O my son, that thou hast seen this in a dream, and all this is one of the ideas suggested by the Devil. She then said to him, I give thee good news, at which thou wilt be rejoiced. — And what is it? said he. She answered, The Khaleefeh gave orders yesterday to beat the Imám and the four sheykhs, and caused a bond

to be written against them, confirmed by oath, that they shall not transgress henceforth against any one by their impertinent meddling; and he sent me a hundred pieces of gold, with his salutation. And when Abu-l-Hasan heard these words from his mother, he uttered a loud cry, with which his soul almost quitted the world; and he exclaimed, I am he who gave orders to beat the sheykhs, and who sent thee the hundred pieces of gold, with my salutation, and I am the Prince of the Faithful.

Having said this, he rose up against his mother, and beat her with an almond-stick, until she cried out, O Muslims! ¹¹ And he beat her with increased violence, until the neighbours heard her cries, and came to her relief. He was still beating her, and saying to her, O ill-omened old woman, am I not the Prince of the Faithful? Thou hast enchanted me! — And when the people heard his words, they said, This man hath become mad. And not doubting his insanity, they came in and laid hold upon him, bound his hands behind him, and conveyed him to the madhouse. ¹² There every day they punished him, dosing him with abominable medicines, and flogging him with whips, making him a madman in spite of himself. Thus he continued, stripped of his clothing, and chained by the neck to a high window, for the space of ten days; after which, his mother came to salute him. And he complained to her of his case. So she said to him, O my son, fear God in thy conduct: if thou wert Prince of the Faithful, thou wouldst not be in this predicament. And



when he heard what his mother said, he replied, By Allah, thou hast spoken truth. It seemeth that I was only asleep, and dreamt that they made me Khaleefeh and assigned me servants and female slaves. — So his mother said to him, O my son, verily Satan doeth more than this. And he replied, Thou hast spoken truth, and I beg forgiveness of God for the actions committed by me.

They therefore took him forth from the madhouse, and conducted him into the bath; and when he recovered his health, he prepared food and drink, and began to eat. But eating by himself was not pleasant to him; and he said to his mother, O my mother, neither life nor eating, by myself, is pleasant to me. She replied, If thou desire to do according to thy will, thy return to the madhouse is most probable. Paying no attention, however, to her advice, he walked to the bridge, to see for himself a cup-companion. And while he was sitting there, lo, Er-Rasheed came to him, in the garb of a merchant; for, from the time of his parting with him, he came every day to the bridge, but found him not till now. As soon as Abu-l-Hasan saw him, he said to him, A friendly welcome to thee, O King of the Jánn! So Er-Rasheed said, What have I done to thee? — What more couldst thou do, said Abu-l-Hasan, than thou hast done unto me, O filthiest of the Jánn? I have suffered beating, and entered the madhouse, and they pronounced me a madman. All this was occasioned by thee. I brought thee to my abode, and fed thee with the best of my food;

and after that, thou gavest thy Devils and thy 'Ôns entire power over me, to make sport with my reason from morning to evening. Depart from me, therefore, and go thy way.

The Khaleefeh smiled at this, and, seating himself by his side, addressed him in courteous language, and said to him, O my brother, when I went forth from thee, I inadvertently left the door open, and probably the Devil went in to thee.¹³ Abu-l-Hasan replied, Inquire not respecting that which happened to me. And what possessed thee, he added, that thou leftest the door open, so that the Devil came in to me, and that such and such things befell me? — And he related to the Khaleefeh all that had happened to him from first to last, while Er-Rasheed laughed, but concealed his laughter: after which, the Khaleefeh said to him, Praise be to God that He hath dispelled from thee that which thou hatest, and that I have seen thee again in prosperity! But Abu-l-Hasan replied, I will not again take thee as my boon-companion, nor as an associate to sit with me; for the proverb saith, He who stumbleth against a stone and returneth to it is to be blamed and reproached: — and with thee, O my brother, I will not carouse, nor will I keep company with thee; since I have not found thy visit to be followed by good fortune to me.¹⁴ — The Khaleefeh, however, said, I have been the means of the accomplishment of thy desire with regard to the Imám and the sheykhs. — Yes, replied Abu-l-Hasan. And Er-Rasheed added, Perhaps something will



happen to thee that will rejoice thy heart more than that. — Then what dost thou desire of me? said Abu-l-Hasan. — My desire, answered Er-Rasheed, is to be thy guest this night. And at length Abu-l-Hasan said, On the condition that thou swear to me by the inscription on the seal of Suleymán the son of Dáood (on both of whom be peace!) that thou wilt not suffer thy 'Efreet to make sport with me. And Er-Rasheed replied, I hear and obey.

So Abu-l-Hasan took him to his abode, and put the food before him and his attendants, and they ate as much as satisfied them; and when they had finished eating, the servants placed before them the wine and exhilarating beverages, and they continued drinking and carousing until the wine rose into their heads. Abu-l-Hasan then said to the Khaleefeh, O my boon-companion, in truth I am perplexed respecting my case. It seemeth that I was Prince of the Faithful, and that I exercised authority and gave and bestowed: and truly, O my brother, it was not a vision of sleep. — But the Khaleefeh replied, This was a result of confused dreams. And having said this, he put a piece of benj into the cup, and said, By my life, drink this cup. — Verily I will drink it from thy hand, replied Abu-l-Hasan. So he took the cup, and when he had drunk it, his head fell before his feet. The Khaleefeh then arose immediately, and ordered his young men to convey Abu-l-Hasan to the palace, and to lay him upon his couch, and commanded the female slaves to stand around

him; after which he concealed himself in a place where Abu-l-Hasan could not see him, and ordered a slave-girl to take her lute and strike its chords over Abu-l-Hasan's head, and desired the other slave-girls to play upon their instruments.

It was then the close of the night, and Abu-l-Hasan, awaking, and hearing the sounds of the lutes and tambourines and flutes, and the singing of the slave-girls, cried out, O my mother! Whereupon the slave-girls answered, At thy service, O Prince of the Faithful! And when he heard this, he exclaimed, There is no strength nor power, but in God, the High, the Great! Come to my help this night; for this night is more unlucky than the former! — He reflected upon all that had happened to him with his mother, and how he had beaten her, and how he had been taken into the madhouse, and he saw the marks of the beating that he had suffered there. Then looking at the scene that surrounded him, he said, These are all of them of the Jánn, in the shapes of human beings! I commit my affair unto Allah! — And looking towards a memlook by his side, he said to him, Bite my ear, that I may know if I be asleep or awake. The memlook said, How shall I bite thine ear, when thou art the Prince of the Faithful? But Abu-l-Hasan answered, Do as I have commanded thee, or I will strike off thy head. So he bit it until his teeth met together, and Abu-l-Hasan uttered a loud shriek. — Er-Rasheed (who was behind a curtain in a closet), and all who were present, fell down with laughter, and they said to

the memlook, Art thou mad, that thou bitest the ear of the Khaleefeh? And Abu-l-Hasan said to them, Is it not enough that hath befallen me, O ye wretches of Jinn? But ye are not in fault: the fault is your chief's, who transformed you from the shapes of Jinn into the shapes of human beings. I implore help against you this night by the Verse of the Throne, and the Chapter of Sincerity, and the Two Preventives!¹⁵ — Upon this Er-Rasheed exclaimed from behind the curtain, Thou hast killed us, O Abu-l-Hasan! And Abu-l-Hasan recognised him, and kissed the ground before him, greeting him with a prayer for the increase of his glory, and the prolongation of his life. Er-Rasheed then clad him in a rich dress, gave him a thousand pieces of gold, and made him one of his chief boon-companions.

Abu-l-Hasan, after this, became a greater favourite with the Khaleefeh than all the other boon-companions, so that he sat with the Khaleefeh and his wife the lady Zubeydeh, the daughter of El-Kásim, and he married her female Treasurer, whose name was Nuzhet-el-Fuád.¹⁶ With this wife he resided, eating and drinking, and enjoying a delightful life, until all the money that they possessed had gone; whereupon he said to her, O Nuzhet-el-Fuád! And she answered, At thy service. — I desire, said he, to practise a trick upon the Khaleefeh, and thou shalt practise a trick upon the lady Zubeydeh, and we will obtain from them immediately two hundred pieces of gold, and two pieces of silk. — Do what thou

desirest, replied she: and what, she asked, is it? He answered, We will feign ourselves dead. I will die before thee, and lay myself out: then do thou spread over me a napkin of silk, and unfold my turban over me, and tie my toes, and put upon my stomach a knife and a little salt:¹⁷ after which, dishevel thy hair, and go to thy lady Zubeydeh, and tear thy vest and slap thy face, and shriek. So she will say to thee, What is the matter with thee? And do thou answer her, May thy head long survive Abu-l-Hasan the Wag; for he is dead! Whereupon she will mourn for me, and weep, and will order her female Treasurer¹⁸ to give thee a hundred pieces of gold, and a piece of silk,¹⁹ and will say to thee, Go, prepare his corpse for burial, and convey it forth to the grave. So thou shalt receive from her the hundred pieces of gold, and the piece of silk, and come hither. And when thou comest to me, I will rise, and thou shalt lay thyself down in my place, and I will go to the Khaleefeh, and say to him, May thy head long survive Nuzhet-el-Fuád! And I will tear my vest, and pluck my beard; upon which he will mourn for thee, and will say to his Treasurer, Give to Abu-l-Hasan a hundred pieces of gold, and a piece of silk:—and he will say to me, Go, prepare her corpse for burial, and convey it forth to the grave. So I will come to thee.—And Nuzhet-el-Fuád was delighted with this, and replied, Truly this is an excellent stratagem!

She forthwith closed his eyes, and tied his feet, covered him with the napkin, and did all that her

master told her; after which, she tore her vest, uncovered her head, and dishevelled her hair, and went in to the lady Zubeydeh, shrieking and weeping. When the lady Zubeydeh, therefore, beheld her in this condition, she said to her, What is this state in which I see thee, and what hath happened unto thee, and what hath caused thee to weep? And Nuzhet-el-Fuád wept and shrieked, and said, O my mistress, may thy head long survive Abu-l-Hasan the Wag; for he is dead! And the lady Zubeydeh mourned for him, and said, Poor Abu-l-Hasan the Wag! Then, after weeping for him a while, she ordered the female Treasurer to give to Nuzhet-el-Fuád a hundred pieces of gold, and a piece of silk, and said, O Nuzhet-el-Fuád, go, prepare his body for burial, and convey it forth. So she took the hundred pieces of gold, and the piece of silk, and, returning to her abode, full of joy, went in to Abu-l-Hasan, and acquainted him with what had happened to her; upon which he arose and rejoiced, and girded his waist and danced, and took the hundred pieces of gold, with the piece of silk, and laid them up.

He then extended Nuzhet-el-Fuád, and did with her as she had done with him; after which, he tore his vest and plucked his beard and disordered his turban, and ran without stopping until he went in to the Khaleefeh, who was in his hall of judgment; and in the condition above described, he beat his bosom. So the Khaleefeh said to him, What hath befallen thee, O Abu-l-

Hasan? And he wept, and said, Would that thy boon-companion had never been, nor his hour come to pass!²⁰ The Khaleefeh therefore said to him, Tell me. He replied, May thy head long survive, O my lord, Nuzhet-el-Fuád! And the Khaleefeh exclaimed, There is no deity but God! — and struck his hands together. He then consoled Abu-l-Hasan, and said to him, Mourn not: I will give thee a concubine in her stead. And he ordered his Treasurer to give him a hundred pieces of gold, and a piece of silk. The Treasurer therefore did as he was commanded, and the Khaleefeh said to Abu-l-Hasan, Go, prepare her corpse for burial, and convey it forth, and make a handsome funeral for her. And he took what the Khaleefeh gave him, and went to his abode joyful, and, going in to Nuzhet-el-Fuád, said to her, Arise; for our desire is accomplished. She therefore arose, and he put before her the hundred pieces of gold, and the piece of silk. So she rejoiced; and they put these pieces of gold on the other pieces, and the piece of silk on the former one, and sat conversing, and laughing at each other.

But as to the Khaleefeh, when Abu-l-Hasan departed from him, and went with the pretence of preparing the corpse of Nuzhet-el-Fuád for burial, he mourned for her, and having dismissed the council, arose and went in, leaning upon Mesroor his executioner, to console the lady Zubeydeh for the loss of her slave-girl. He found her, however, sitting weeping, and waiting for

his arrival, that she might console him for the loss of Abu-l-Hasan the Wag. The Khaleefeh said, May thy head long survive thy slave-girl Nuzhet-el-Fuád! But she replied, O my lord, Allah preserve my slave-girl! Mayest thou long survive thy boon-companion Abu-l-Hasan the Wag; for he is dead!—And the Khaleefeh smiled, and said to his eunuch, O Mesroor, verily women are of little sense. By Allah, was not Abu-l-Hasan just now with me?—Upon this, the lady Zubeydeh said, after uttering a laugh from an angry bosom, Wilt thou not give over thy jesting? Is not the death of Abu-l-Hasan enough, but thou must make my slave-girl to be dead, as though we had lost them both, and thou must pronounce me of little sense?—The Khaleefeh replied, Verily Nuzhet-el-Fuád is the person who is dead. And the lady Zubeydeh rejoined, In truth he was not with thee, nor didst thou see him; and none was with me just now but Nuzhet-el-Fuád, who was mourning and weeping, with her clothes rent in pieces; and I exhorted her to have patience, and gave her a hundred pieces of gold, and a piece of silk; and I was waiting for thee, that I might console thee for the loss of thy boon-companion, Abu-l-Hasan the Wag; and I was going to send for thee. On hearing this, the Khaleefeh laughed, and said, None is dead but Nuzhet-el-Fuád. And the lady Zubeydeh said, No, no, O my lord: none is dead but Abu-l-Hasan. But the Khaleefeh now became enraged; the vein between his eyes, which was remarkable

in members of the family of Háshim,²¹ throbbed, and he called out to Mesroor the Executioner, saying to him, Go forth and repair to the house of Abu-l-Hasan the Wag, and see which of the two is dead.

Mesroor, therefore, went forth running. And the Khaleefeh said to the lady Zubeydeh, Wilt thou lay me a wager? She answered, Yes, I will, and I say that Abu-l-Hasan is dead. — And I, replied the Khaleefeh, lay a wager, and say that none is dead but Nuzhet-el-Fuád; and our wager shall be, that I stake the Garden of Delight against thy pavilion, the Pavilion of the Pictures.²² And they sat waiting for Mesroor to return with the information. — Now as to Mesroor, he ran without ceasing until he entered the by-street in which was the house of Abu-l-Hasan the Wag. Abu-l-Hasan was sitting reclining against the window, and turning his eyes, he saw Mesroor running along the street. So he said to Nuzhet-el-Fuád, It seemeth that the Khaleefeh, after I went forth from him, dismissed the court, and hath gone in to the lady Zubeydeh to console her, and that she, on his arrival, hath arisen and consoled him, and said to him, May God largely compensate thee for the loss of Abu-l-Hasan the Wag! — whereupon the Khaleefeh hath said to her, None is dead but Nuzhet-el-Fuád. May thy head long survive her! — And she hath replied, None is dead but Abu-l-Hasan the Wag, thy boon-companion. And he hath said again to her, None is dead but Nuzhet-el-Fuád. So they have become

obstinate, and the Khaleefeh hath been enraged, and they have laid a wager, in consequence of which, Mesroor the Executioner hath been sent to see who is dead. It is therefore the more proper that *thou* lay thyself down, that he may see thee, and go and inform the Khaleefeh, who will thereupon believe my assertion.

Accordingly, Nuzhet-el-Fuád extended herself, and Abu-l-Hasan covered her with her *izár*, and seated himself at her head, weeping. And lo, Mesroor the eunuch came up into the house of Abu-l-Hasan, and saluted him, and saw Nuzhet-el-Fuád stretched out; upon which he uncovered her face, and exclaimed, There is no deity but God! Our sister Nuzhet-el-Fuád is dead! How speedy was the stroke of fate! May Allah have mercy upon her, and acquit thee of responsibility!—He then returned, and related what had happened before the Khaleefeh and the lady Zubeydeh, laughing as he spoke. So the Khaleefeh said to him, O thou accursed, this is not a time for laughing. Tell us which of them is dead. — He therefore replied, By Allah, O my Lord, Verily Abu-l-Hasan is well, and none is dead but Nuzhet-el-Fuád. And upon this the Khaleefeh said to Zubeydeh, Thou hast lost thy pavilion in thy play. And he laughed at her, and said, O Mesroor, relate to her what thou sawest. So Mesroor said to her, In truth, O my mistress, I ran incessantly until I went in to Abu-l-Hasan in his house; whereupon I found Nuzhet-el-Fuád lying dead, and Abu-l-Hasan sitting at her

head, weeping; and I saluted him and consoled him, and seated myself by his side; and uncovering the face of Nuzhet-el-Fuád, I beheld her dead, with her face swollen. I therefore said to him, Convey her forth presently to the grave, that we may pray over her. And he replied, Yes. And I came, leaving him to prepare her corpse for burial, in order to inform you.—Upon this, the Khaleefeh laughed, and said, Tell it again and again to thy mistress, the person of little sense. But when the lady Zubeydeh heard the words of Mesroor, she was enraged, and said, None is deficient in sense but he who believeth a slave. And she abused Mesroor, while the Khaleefeh continued laughing; and Mesroor was displeased, and said to the Khaleefeh, He spoke truth who said, that women are deficient in sense and religion.²³

The lady Zubeydeh then said, O Prince of the Faithful, thou sportest and jestest with me, and this slave deceiveth me for the purpose of pleasing thee; but I will send, and see which of them is dead. The Khaleefeh replied, Do so. And she called to an old woman, a kahramáneh, and said to her, Repair quickly to the house of Nuzhet-el-Fuád, and see who is dead, and delay not thy return. And she threw money to her. So the old woman went forth running; the Khaleefeh and Mesroor laughing. The old woman ran without ceasing until she entered the street, when Abu-l-Hasan saw her and knew her; and he said to his wife, O Nuzhet-el-Fuád, it seemeth that

the lady Zubeydeh hath sent to us to see who is dead, and hath not believed what Mesroor hath said respecting thy death: wherefore she hath sent the old woman, the kahramáneh, to ascertain the truth of the matter. It is therefore more proper now for *me* to be dead, that the lady Zubeydeh may believe thee.

Then Abu-l-Hasan laid himself along, and Nuzhet-el-Fuád covered him, and bound his eyes and his feet, and seated herself at his head, weeping. And the old woman came in to Nuzhet-el-Fuád, and saw her sitting at the head of Abu-l-Hasan, weeping, and enumerating his merits; and when Nuzhet-el-Fuád saw the old woman, she shrieked, and said to her, See what hath befallen me! Abu-l-Hasan hath died, and left me single and solitary! — Then she shrieked again, and tore her clothes in pieces, and said to the old woman, O my mother, how good he was! The old woman replied, Truly thou art excusable; for thou hadst become habituated to him, and he had become habituated to thee. — And knowing how Mesroor had acted to the Khaleefeh and the lady Zubeydeh, she said to Nuzhet-el-Fuád, Mesroor is about to cause a quarrel between the Khaleefeh and the lady Zubeydeh. — And what is this cause of quarrel, O my mother? said Nuzhet-el-Fuád. The old woman answered, O my daughter, Mesroor hath come to them and told them that thou wast dead, and that Abu-l-Hasan was well. — O my aunt, replied Nuzhet-el-Fuád, I was just now with my lady, and she gave me a

hundred pieces of gold, and a piece of silk: and see thou my condition, and what hath befallen me. I am perplexed; and what shall I do, single and solitary? Would that I had died, and that he had lived! — Then she wept, and the old woman wept with her, and advancing, and uncovering the face of Abu-l-Hasan, saw his eyes bound, and swollen from the bandage. And she covered him, and said, Truly, O Nuzhet-el-Fuád, thou hast been afflicted for Abu-l-Hasan. And she consoled her, and went forth from her running until she went in to the lady Zubeydeh, when she related to her the story; on hearing which, the lady Zubeydeh laughed, and said, Tell it to the Khaleefeh, who hath pronounced me of little sense, and caused this ill-omened, lying slave to behave arrogantly towards me. But Mesroor said, Verily this old woman lieth; for I saw Abu-l-Hasan in good health, and it was Nuzhet-el-Fuád who was lying dead. The old woman replied, It is thou who liest, and thou desirest to excite a quarrel between the Khaleefeh and the lady Zubeydeh. Mesroor rejoined, None lieth but thou, O ill-omened old woman, and thy lady believeth thee, for she is disordered in mind. And upon this, the lady Zubeydeh cried out at him, enraged at him and at his words; and she wept.

At length the Khaleefeh said to her, I lie, and my eunuch lieth, and thou liest, and thy female slave lieth. The right course, in my opinion, is this, that we four go together to see who among us speaketh truth. So Mesroor said, Arise with



us, that I may bring misfortunes upon this ill-omened old woman, and bastinado her for her lying. — O thou imbecile in mind! exclaimed the old woman: is thy sense like mine? Nay, thy sense is like that of the hen. — And Mesroor was enraged at her words, and would have laid violent hands upon her; but the lady Zubeydeh, having pushed him away from her, said to him, Immediately will her veracity be distinguished from thine, and her lying from thine. They all four arose, laying wagers one with another, and went forth and walked from the gate of the palace until they entered the gate of the street in which dwelt Abu-l-Hasan the Wag; when Abu-l-Hasan saw them, and said to his wife Nuzhet-el-Fuád, In truth, every thing that is slippery is not a pancake, and not every time that the jar is struck doth it escape unbroken.²⁴ It seemeth that the old woman hath gone and related the story to her lady, and acquainted her with our case, and that she hath contended with Mesroor the eunuch, and they have laid wagers respecting our death: so the Khaleefeh and the eunuch and the lady Zubeydeh and the old woman have all four come to us. — And upon this, Nuzhet-el-Fuád rose from her extended position, and said, What is to be done? Abu-l-Hasan answered her, We will both feign ourselves dead, and lay ourselves out, and hold in our breath. And she assented to his proposal.

They both stretched themselves along, bound their feet, closed their eyes, and held in their

breath, lying with their heads in the direction of the Kibleh,²⁵ and covered themselves with the izár. Then the Khaleefeh and Zubeydeh and Mesroor and the old woman entered the house of Abu-l-Hasan the Wag, and found him and his wife extended as if they were dead. And when the lady Zubeydeh saw them, she wept, and said, They continued to assert the death of my female slave ²⁶ until she actually died; but I imagine that the death of Abu-l-Hasan so grieved her that she died after him in consequence of it. The Khaleefeh, however, said, Do not prevent me with thy talk and assertions; for she died before Abu-l-Hasan, because Abu-l-Hasan came to me with his clothes torn in pieces, and with his beard plucked, and striking his bosom with two clods;²⁷ and I gave him a hundred pieces of gold, with a piece of silk, and said to him, Go, prepare her body for burial, and I will give thee a concubine better than she, and she shall serve in her stead: — and it appears that her loss was insupportable to him; so he died after her. I have therefore overcome thee, and gained thy stake. — But the lady Zubeydeh replied in many words, and a long dispute ensued between them.

The Khaleefeh then seated himself at the heads of the two pretended corpses, and said, By the tomb of the Apostle of Allah (God bless and save him!), and by the tombs of my ancestors, if any one would tell me which of them died before the other, I would give him a thousand pieces of gold. And when Abu-l-Hasan heard these words of the

Khaleefeh, he quickly rose and sprang up, and said, It was I who died first, O Prince of the Faithful. Give me the thousand pieces of gold, and so acquit thyself of the oath that thou hast sworn. — Then Nuzhet-el-Fuád rose and sat up before the Khaleefeh and the lady Zubeydeh, who rejoiced at their safety. But Zubeydeh chid her female slave. The Khaleefeh and the lady Zubeydeh congratulated them both on their safety, and knew that this pretended death was a stratagem for the purpose of obtaining the gold: so the lady Zubeydeh said to Nuzhet-el-Fuád, Thou shouldst have asked of me what thou desiredst without this proceeding, and not have tortured my heart on thine account. — I was ashamed, O my mistress, replied Nuzhet-el-Fuád. — But as to the Khaleefeh, he was almost senseless from laughing, and said, O Abu-l-Hasan, thou hast not ceased to be a wag, and to do wonders and strange acts. Abu-l-Hasan replied, O Prince of the Faithful, this stratagem I practised in consequence of the dissipation of the wealth that I received from thy hand; for I was ashamed to ask of thee a second time. When I was alone, I was not tenacious of wealth; but since thou hast married me to this female slave who is with me, if I possessed all thy wealth I should make an end of it. And when all that was in my possession was exhausted, I practised this stratagem, by means of which I obtained from thee these hundred pieces of gold, and the piece of silk, all of which are an alms of our lord. And now make haste in giving me the thousand

pieces of gold, and acquit thyself of thine oath.

At this, the Khaleefeh and the lady Zubeydeh both laughed; and after they had returned to the palace, the Khaleefeh gave to Abu-l-Hasan the thousand pieces of gold, saying to him, Receive them as a gratuity on account of thy safety from death. In like manner also the lady Zubeydeh gave to Nuzhet-el-Fuád a thousand pieces of gold, saying to her the same words. Then the Khaleefeh allotted to Abu-l-Hasan an ample salary and ample supplies, and he ceased not to live with his wife in joy and happiness, until they were visited by the terminator of delights, and the separator of companions, the devastator of palaces and houses, and the replenisher of the graves.

NOTES TO CHAPTER TWELFTH

NOTE 1. This story is not in the edition of Cairo, nor in the MS. of the Thousand and One Nights from which Galland translated,¹ though he has introduced it in his version; and I am not aware of its being found in any copy of that work, except the one from which the Breslau edition is printed. From these circumstances, and from my having discovered that its chief and best portion is a historical anecdote, related as a fact, I am inclined to think that it is not a genuine tale of the Thousand and One Nights, and that it has been inserted in some copies of that work (perhaps only in one, to supply a deficiency. But as it exists in one copy, and is one of the best tales in Galland's version, I have gladly given it a place in the present collection. The place which it occupies in the order of the Nights, in the edition of Breslau, I have mentioned at the head of this chapter; but in the order of the *Tales* in that edition, it follows the story of Es-Sindibád of the Sea and Es-Sindibád of the Land.

The author by whom I have found the chief portion of this tale related as a historical anecdote is El-Is-hákee, who finished his history shortly before the close of the reign of the 'Osmánlee Sultán Mustafà, apparently in the year of the Flight 1032 (A. D. 1623). He does not mention his authority; and whether it is related by an older *historian*, I do not know; but perhaps it is founded upon fact.

The story is narrated in El-Is-hákee's work in a simple and agreeable manner: in the Breslau Thousand and One Nights it is given more fully, but in language of a vulgar style, and abounding with errors, of which a few will be found particularized in the following notes. I have, therefore, here availed myself of both these works, each of which,

¹ See Von Hammer's "Notice des Mille et Une Nuits, qui existent sur les douze Manuscrits connus en Europe," in Trébutien.

in this case, possesses merits that the other does not. To the former, as far as it has enabled me to do so, I have adhered more closely; but the additions I have made, of the best parts of the narrative in the latter work, constitute the main portion of my translation of the tale. Abu-l-Hasan's marriage, and the subsequent events, are not related by El-Is-hákee.

Galland has evidently added to this story considerable embellishments of his own invention, and made it in many parts inconsistent with Arab manners and customs. But his version of it appears to have been mainly derived from an Arabic original more full than the corresponding text in the Breslau edition; for I distinguish in it several poetical and other passages which are not in the tale as given in that edition, and which are certainly not invented by him. For instance, near the commencement of the story, I observe a loose translation of four verses occurring in the Cairo edition in an earlier tale: see page 305, in vol. i. of the present work.

NOTE 2. The word "khaleea," which I render "wag" (though this is not its primary meaning, nor do I find it so explained in any Dictionary, except one in MS. of my own composition), is generally used in the present day to signify "waggish," "frolicksome," or "witty," and has been so used by many good writers. That it is to be thus understood here, and not in the sense of an "abandoned person," or a "reprobate," is evident from the manner in which it is employed at the close of the tale. In like manner, "khalá'ah" signifies "waggishness," &c.

NOTE 3. In the original, "kumájeh." This word appears to be from the Persian "kumáj," or "kumásh" ("unleavened bread," or "bread baked in the ashes"); but it is commonly used to signify "fine flour," and I have not found it used in any other sense.

NOTE 4. Potash is used for washing the hands after eating; but the most common substitute for soap I have observed

to be “dukák,” which is the meal of the lupin, called in Arabic “turmus,” vulgarly “tirmis.”

NOTE 5. In illustration of this part of the story, as it respects the character of Hároon Er-Rasheed, see Note 22 to Chapter iii. (vol. i. p. 194).

NOTE 6. See Note 18 to Chapter vii.

NOTE 7. The morning-prayers consist of only four rek'ahs; namely, two sunneh (or ordained by the Prophet), and two fard (*i. e.*, of divine appointment). Respecting the “rek'ah,” see Note 1 to the Introduction.

NOTE 8. After the sunneh prayers, and after the fard, the worshipper, looking upon his right shoulder, says, “Peace be on you, and the mercy of God!” then, looking upon the left shoulder, he repeats the same words. These salutations are considered by some as addressed only to the guardian angels who watch over the believer, and note all his actions; but others say that they are addressed both to angels and men (*i. e.*, believers only), who may be present: no person, however, returns them. Some hold that every believer is attended by two angels; others say, five; others, sixty, or a hundred and sixty.

NOTE 9. In the Breslau edition, four hundred lashes.

NOTE 10. “Kadeeb-el-Bán” signifies “the Twig of the Oriental willow.”

NOTE 11. See Note 78 to Chapter v.'

NOTE 12. Or hospital. The same building, in an Arabian city, generally serves both as an hospital for the sick and an asylum for the mad.

NOTE 13. "Shut your doors at night," said the Prophet; "and at the time of doing it, remember [or rather repeat] God's name; because the Devil cannot open the door which has been shut in the name of God."² — As I have remarked in my work on the Modern Egyptians,³ it is a common custom of many learned and devout persons, and some others, to say, "In the name of God, the Compassionate, the Merciful," on locking a door, covering bread, laying down their clothes at night, and on other occasions, to protect their property (as well as themselves) from evil genii, or devils.

NOTE 14. Literally, "I have not seen thee to have a heel prosperous to me."

NOTE 15. See Notes 44 and 18 to Chapter x. "The Chapter of Sincerity" is the 112th (or last but two) of the Kur-án.

NOTE 16. "Nuzhet-el-Fuád" signifies "the Delight of the Heart."

NOTE 17. Two of the customs here mentioned, namely, tying the toes of the corpse, and placing a knife, or rather, a sword, upon the body, are still common in some Muslim countries; but I did not hear of their being observed in Egypt, nor of the custom of putting the salt with the knife or sword. Iron and salt are both believed to repel genii, and to prevent their approach (see vol. i. pp. 47 and 51), and hence, perhaps, are thus used.

NOTE 18. Nuzhet-el-Fuád must have resigned her office of Treasurer on marrying Abu-l-Hasan.

NOTE 19. Abu-l-Hasan expected the present of the money for the purpose of defraying the expenses of the funeral,

² Mishkát-el-Masábeeh, vol. ii. p. 341.

³ Vol. i. ch. x.

and the piece of silk for grave-clothing. See Note 11 to Chapter vi.

NOTE 20. This is a common kind of ejaculation. By the "hour," in this instance, we may understand either "the hour of Abu-l-Hasan's birth, or that in which he was appointed the Khaleefeh's boon companion.

NOTE 21. Literally "the Háshimee vein." The vein of anger between the eyes appears to have been especially remarkable in descendants of Háshim. Whether it was so in Háshim himself, I do not find; but it is mentioned among the characteristics of his great-grandson, the Prophet.

NOTE 22. The word rendered "pictures" generally signifies "carved images," "effigies," or "models." I suppose pictures to be here meant because carved images are generally representations of living creatures, which representations are forbidden by the Muslim law. [The "Garden of Delight" has been mentioned in the story of Noor-ed-Deen and Encees-el-Jelees. — ED.]

NOTE 23. This is a saying of the Prophet, and is often quoted by a Muslim to silence his wife.

NOTE 24. The text here is faulty; but Dr. Habicht has pointed out the corrections, and I only differ from him in adding the article (in the Arabic) to the last word of the latter of the two proverbs.

NOTE 25. Here, also, the text appears to be faulty. I read "kibleh" for "keeleh" or "keyleh." — Some Muslims turn the *head* of the corpse in the direction of the Kibleh, or Mekkeh: others, the *right side*, inclining the *face* in that direction. In the latter position the corpse is placed in the tomb.

NOTE 26. In this passage, again, I am obliged to have recourse to a conjectural emendation.

NOTE 27. The word here rendered "two clods" also signifies "two lumps of stone," or "two bricks." Beating the bosom with two clods of hard, dry earth, in a case of extreme distress, is not an uncommon action with the Arabs of the lower orders.



CHAPTER XIII

COMMENCING WITH PART OF THE TWO HUNDRED
AND EIGHTY-FIFTH NIGHT, AND ENDING WITH
PART OF THE TWO HUNDRED AND NINETY-
FOURTH

THE STORY OF MOHAMMAD 'ALEE THE JEWELLER, OR THE FALSE KHALEEFEH¹

It is related that the Khaleefeh Hároon Er-Rasheed was troubled one night with an exceeding restlessness, in consequence of which he summoned his Wezeer Jaafar El-Barmekee, and said to him, My bosom is contracted, and I desire this night to amuse myself in the streets of Baghdád, and to observe the employments of the people; but on the condition that we disguise ourselves in the garbs of merchants, so that no one may know us. And the Wezeer replied, I hear and obey. They arose immediately, and, having pulled off the magnificent apparel with which they were then clad, put on the attire of merchants. And they were three; the Khaleefeh, and Jaafar, and Mesroor the Executioner.

They walked from place to place until they arrived at the Tigris, when they saw an old man sitting in a boat; and approaching him, they saluted him and said to him, O sheykh, we desire

of thy favour and kindness that thou wouldst amuse us in this thy boat, and take this piece of gold as thy hire. But the sheykh said, Who is he that can amuse himself here? For the Khaleefeh Hároon Er-Rasheed embarketh every night on the river Tigris on board a small vessel, attended by a crier who proclaimeth and saith, O all ye companies of men, great and small, noble and plebeian, young men and youths, whosoever embarketh in a vessel and traverseth the Tigris, I will strike off his head, or hang him upon the mast of his vessel!—Ye have now almost encountered him; for his bark is approaching.—So the Khaleefeh and Jaafar said, O sheykh, take these two pieces of gold, and convey us into one of those arches, that we may remain there until the bark of the Khaleefeh hath passed. And the sheykh replied, Give me the gold, and our reliance be upon God, whose name be exalted! He took the gold, set his boat afloat with them, and proceeded a little way; and, lo, the bark approached from the bosom of the Tigris, and in it were lighted candles and cressets.² The sheykh therefore said to them, Did I not tell you that the Khaleefeh passed along the river every night? Then he began to say, O excellent Protector, remove not the veils of thy protection! He conveyed them into an arch, and spread a black meezer³ over them; and they gratified their curiosity by gazing at the spectacle from beneath the meezer. They beheld at the head of the bark a man having in his hand a cresset of red gold, in which he was

burning aloes-wood: he wore a vest of red satin; upon one of his shoulders was a piece of yellow embroidered stuff;⁴ upon his head a muslin turban; and upon his other shoulder, a bag of green silk full of aloes-wood, from which he supplied the cresset with fuel instead of using common firewood. They saw likewise another man, at the stern of the bark, clad as the former one, and having in his hand a similar cresset. And there were also in the bark two hundred memlooks, standing on the right and left; and in it was placed a throne of red gold, upon which was sitting a handsome young man, like the moon, clad in a dress of black,⁵ with embroidery of yellow gold. Before him was a man resembling the Wezeer Jafaar, and at his head stood a eunuch like Mesroor, with a drawn sword in his hand. And they saw moreover twenty boon-companions.

Now when the Khaleefeh beheld this, he said, O Jaafar. The Wezeer replied, At thy service, O Prince of the Faithful. And the Khaleefeh said, Probably this is one of my sons; either El-Mamoon, or El-Emeen. Then gazing at the young man as he sat on the throne, he beheld him to be of consummate beauty and loveliness, and justness of stature; and after attentively observing him, he looked towards the Wezeer, and said, O Wezeer. — At thy service, replied Jaafar. And the Khaleefeh said, By Allah, this person sitting on the throne hath not omitted anything appertaining to the distinctions of the Khaleefeh; and he who is before him is as though he were thyself,

O Jaafar; and the eunuch who is standing at his head, as though he were Mesroor; and these boon-companions are as though they were my boon-companions. My reason is confounded at this affair! By Allah, I am full of wonder at this event, O Jaafar! — And I also, by Allah, O Prince of the Faithful, replied the Wezeer. — The bark then passed on until it disappeared from before their eyes; whereupon the sheykh put forth with his boat, and said, Praise be to God for our safety, and that no one hath fallen in with us! And the Khaleefeh said, O sheykh, doth the Khaleefeh every night embark on the Tigris? The sheykh answered, Yes, O my master; and for a whole year he hath continued to do so. And the Khaleefeh said, O sheykh, we desire of thy favour that thou wouldst wait for us here next night, and we will give thee five pieces of gold; for we are strangers, and wish to amuse ourselves, and we are lodging in [the quarter of] El-Khandak. The sheykh replied, I am entirely at your service.

Then the Khaleefeh and Jaafar and Mesroor departed from the sheykh and returned to the palace, and having taken off their merchants' attire, and put on the apparel of state, each seated himself in his place. The emeers and wezeers came in, and the chamberlains and lieutenants, and the council was fully attended. And when the day closed, and all ranks of the people had dispersed, each having gone his way, the Khaleefeh Hároon Er-Rasheed said, O Jaafar, arise with us that we may amuse ourselves with the sight of

the other Khaleefeh. Whereupon Jaafar and Mesroor laughed.

They clad themselves again in the attire of merchants, and went forth and pursued their way through the city, in a state of the utmost hilarity. They went out from a private door; and when they arrived at the Tigris, they found the sheykh, the owner of the boat, sitting waiting for them. So they embarked with him in the boat; and they had not long sat with him when the bark of the False Khaleefeh⁶ approached them; and looking attentively at it, they saw in it two hundred memlooks, different from those of the preceding night, and the bearers of the cressets proclaiming as usual. And the Khaleefeh said, O Wezeer, this is such a thing that if I heard of it I could not believe it; but I have beheld it with my eyes. He then said to the owner of the boat in which they were sitting, Take, O sheykh, these ten pieces of gold, and convey us towards them; for they are in the light, and we are in the dark; so we shall see them, and amuse ourselves by observing them, and they will not see us. The sheykh therefore took the ten pieces of gold, and, steering his boat towards them, proceeded in the gloom that surrounded the bark of the False Khaleefeh, until they arrived at the gardens, where they beheld a walled enclosure. At this enclosure the bark of the False Khaleefeh anchored; and, lo, young men were standing there, with a mule saddled and bridled; and the False Khaleefeh, having landed, mounted the mule, and proceeded

in the midst of the boon-companions; the cresset-bearers vociferating, and the household-attendants busying themselves in performing their several services for the False Khaleefeh.

Hároon Er-Rasheed then landed, together with Jaafar and Mesroor, and they made their way through the midst of the memlooks, and walked on before them. But the cresset-bearers, looking towards them, and beholding three persons whose dress was that of the merchants, and who appeared to be strangers, were displeased with them, and they made a sign, and caused them to be brought before the False Khaleefeh, who, when he saw them, said to them, How came ye to this place, and what brought you at this time? So they answered, O our lord, we are a party of foreign merchants: we arrived this day, and came forth to-night to walk, and, lo, ye approached, and these persons came and laid hold upon us, and placed us before thee. This is our story. — And the False Khaleefeh replied, No harm shall befall you, as ye are strangers; but had ye been of Baghdád, I had struck off your heads. Then looking towards his Wezeer, he said to him, Take these persons with thee; for they are our guests this night. And the Wezeer replied, I hear and obey, O our lord. After this, the False Khaleefeh proceeded, and they with him, until they arrived at a lofty and grand palace, strongly constructed, such as no Sultán hath possessed, rising from the dust and reaching to the skirts of the clouds. Its door was of sáj,⁷ adorned with brilliant gold; and through

this door one passed into a saloon with a fountain and a slightly-elevated platform,⁸ and carpets, and cushions covered with brocade, and small pillows, and long mattresses;⁹ in it a curtain was hung; and there was furniture that astonished the minds of the spectators, and that one would fail to describe; and upon the door were inscribed these two verses:—

This palace — on which be blessing and peace! — fortune
hath invested with its loveliness:

In it are varieties of wonders and rarities, so that the pen-
men are perplexed in describing it.

The False Khaleefeh, having entered, together with the company, proceeded and seated himself upon a throne of jewelled gold, upon which was a prayer-carpet of yellow silk; and when the boon-companions had taken their seats, and the executioner had stationed himself before his master, the servants spread the table, and the party ate. The dishes were then removed, and the hands were washed, and the attendants brought the wine-service. The bottles and the cups were arranged, and the wine circulated until it came to the Khaleefeh Hároon Er-Rasheed; but he refused to drink; whereupon the False Khaleefeh said to Jaafar, Wherefore doth not thy companion drink? — O my lord, answered the Wezeer, for a long time he hath not drunk of this beverage. The False Khaleefeh therefore said, I have another beverage, suitable to thy companion, and it is a kind of cider. And he gave

orders to bring it. So they brought it immediately; and the False Khaleefeh advanced towards Hároon Er-Rasheed, and standing before him, said to him, Whenever the turn cometh round to thee, drink of this beverage. They then continued merrily taking the cups of wine, until it rose into their heads and overpowered their reason; when the Khaleefeh Hároon Er-Rasheed said to his Wezeer, O Jaafar, by Allah, we have not vessels like these. Would, then, that I knew the history of this young man! — But while they were talking together privately, the young man cast a glance towards them, and found the Wezeer whispering to the Khaleefeh: so he said, Whispering is an act of rudeness. The Wezeer therefore replied, No rudeness is committed here: but this my companion saith, Verily I have travelled into most countries, and caroused with the greatest of Kings, and associated with the warriors, yet I have not witnessed an entertainment better conducted than this, nor experienced a more joyous night than the present; save that the people of Baghdád say, Drink without music sometimes occasioneth the headache.

And when the False Khaleefeh heard these words, he smiled, and became cheerful. He had in his hand a rod, and he struck a round cushion ¹⁰ with it; whereupon a door opened, and there came forth from it a eunuch bearing a throne of ivory inlaid with brilliant gold, and followed by a damsel of surpassing beauty and loveliness and elegance and consummate grace. The eunuch

placed the throne, and the damsel seated herself upon it, resembling the sun shining forth in the clear sky. In her hand was a lute of Indian manufacture, and she placed it in her lap, and, leaning over it as the mother leaneth over her child, sang to it. But first, with emotion, she played over four and twenty airs, so that she astonished the minds of her hearers. Then returning to her first air, with exhilarating modulations she sang these verses:—

The tongue of love in my heart addresseth thee, informing
thee that I am enamoured of thee;
And I have evidence in the burning of a tortured heart, and
a wounded eye, and incessant tears.
I knew not love until I loved thee; but God's decree over-
taketh his creatures.

And when the False Khaleefeh heard these verses sung by the damsel, he uttered a great cry, and rent the dress that was upon him to the skirt; whereupon a curtain was let down over him, and the attendant brought him another dress, more handsome than the former one, and he put it on.

He then sat as before; and when the cup came to him, he again struck the rod upon the round cushion; and, lo, a door opened, and there came forth from it a eunuch bearing a throne of gold, and behind him was a damsel more beautiful than the first damsel. And she seated herself upon the throne, having in her hand a lute that would sadden the heart of the envious; and she sang to it these two verses:—

How can I be patient, with the fire of love in my heart, and
the tears ever pouring in a flood from my eye?
By Allah, life hath no sweetness to rejoice me. And how can
a heart filled with grief be happy?

And the young man, on hearing these verses, again uttered a great cry, and tore the clothes that were upon him to the skirt; and the curtain was let down over him, and they brought him another suit, which he put on.

Then composing himself upon his seat, he resumed his former state, entering cheerfully into conversation; and when the cup came to him, he struck the round cushion, and there came forth a eunuch followed by a damsel handsomer than the one who had just preceded her. The eunuch had with him a throne, and the damsel seated herself upon it, with a lute in her hand, and sang to it these verses:—

Cease from your abandonment, and abate your cruelty;
for my heart, by your existence, hath not relinquished
you!

Have mercy on a disordered, sad, mourning, lover, full of
desire, and enslaved by his passion for you!

Sickness hath wasted him, through the excess of his ecstasy,
and he hath supplicated the Deity for thine approval.

O full moon,¹¹ whose place is in my heart! how can I prefer
any mortal to you?

And again, when the young man heard these verses, he uttered a great cry, rending the clothes that were upon him, and they let down the curtain over him, and brought him other clothes.

After this, he resumed his former state with

his boon-companions, and the cups circulated; and when the cup came to him, he struck the round cushion as before; whereupon the door opened, and a page came forth from it with a throne, and behind him was a damsel. He set the throne for her, and she seated herself upon it, and, taking the lute, tuned it, and thus sang to it:—

When will disjunction and hatred cease, and the pleasures
that have passed return unto me?

Yesterday we were united in the same abode, in happy converse,
and saw the enviers heedless;

But fortune hath betrayed us and disunited us, having left
our residence like the desert.

Wouldst thou have me relinquish the beloved, O my censurer?
I find my heart would not comply with the censurer's wish.

Cease then to blame me, and leave me in my passion; for
my mind hath not been void of cheering thoughts of the beloved.

O my lord,¹² who hast been faithless and changing, think
not that my heart on account of thine estrangement hath relinquished thee.

And the False Khaleefeh, when he had heard the damsel's song, again uttered a great cry, tore the clothes that were upon him, and fell down in a fit; upon which the attendants would have let fall the curtain over him as usual; but its cords were immoveable; and Hároon Er-Rasheed, looking towards the young man, beheld upon his body the marks of beating with mikra'ahs. So after he had looked, and certified himself of the fact, he said to his Wezeer, O Jaafar, by Allah, he is a comely young

man, but an abominable thief. — How, said Jaafar, hast thou discovered that, O Prince of the Faithful? The Khaleefeh rejoined, Didst thou not see upon his sides the scars occasioned by whips?

Then the attendants let down the curtain over their master, and brought him another suit of clothing; and after he had put it on, he composed himself on his seat as at first, with his boon-companions; but looking towards the Khaleefeh and Jaafar, he saw them conversing together privately; whereupon he said to them, What is the news, O ye two young men? So Jaafar answered, O our lord, good news;¹³ save that it is a fact not concealed from thee that this my companion is of the merchants, and he hath journeyed to all the great cities and the regions of the earth, and hath associated with the Kings and with the best of men, and he saith to me, Verily that which hath been done by our lord the Khaleefeh this night is excessive extravagance, and I have not seen any one do as he hath done in all the countries of the earth; for he hath rent such and such suits of apparel; each suit, of the value of a thousand pieces of gold; and this is exceeding extravagance. — But the False Khaleefeh replied, What is this! Verily the wealth is mine, and the stuff is mine; and this is one of the means of bestowing presents upon the servants and other attendants: for every suit of apparel that I have rent is for one of the boon-companions who are present, and I have assigned to them, with each suit of apparel, five hundred pieces of gold. The Wezeer therefore

said, Excellently hast thou done, O our lord. And he recited these two verses:—

The virtues have built a mansion in the midst of thy hand,
and thou hast made thy wealth common to all men.
If the virtues should ever close their doors, thy hands would
be a key that would open their lock.

And when the young man heard these verses from the mouth of the Wezeer Jaafar, he gave orders to present him with a thousand pieces of gold, and a suit of apparel.

The cups then circulated among them again, and the wine was pleasant to them, and Er-Rasheed, addressing his Wezeer, said, O Jaafar, inquire of him respecting the marks of the beating upon his sides, that we may see what he will say in his answer. Jaafar replied, Hasten not, O our lord, but soothe thy mind; for patience is more becoming. The Khaleefeh, however, said, By my head, and by the tomb of El-'Abbás,¹⁴ if thou ask him not, I will assuredly stop thy breath. And upon this, the young man looked towards the Wezeer and said, What is the matter with thee and thy companion, that ye are whispering together? Acquaint me with the subject of your conversation. — Jaafar answered, It is good. But the young man replied, I conjure thee by Allah that thou tell me your story, and conceal from me nothing of your affair. So the Wezeer said, O my lord, he saw upon thy sides the marks occasioned by whips and mikra'ahs, and he wondered thereat extremely, and said, How can the Khaleefeh be

beaten? — and he desireth to know the cause. And when the young man heard this, he smiled, and said, Know that my story is extraordinary, and my case is wonderful: if it were engraven upon the understanding, it would be a lesson to him who would be admonished. Then he groaned, and recited these verses: —

My story is wonderful, surpassing all wonders. I swear by love that my ways have become strait to me.

If then ye desire to hear me, listen; and let every one in this assembly be silent.

Attend to my words; for they are significant, and my speech is true: it is not false.

I am a victim of desire, and of ardent passion, and my murderess surpasseth all the high-bosomed damsels.

She hath a deep black eye, like an Indian sword, and she shooteth arrows from the bows of her eyebrows.

Now my heart feeleth that among you is our Imám, the Khaleefeh of this age, and of excellent descent;

And that the second of you is he who is called Jaafar, his Wezeer, a Sáheb¹⁵ and the son of a Sáheb;

And that the third of you is Mesroor, his Executioner: then if this my assertion be not false,

I have attained the whole of what I wish by this occurrence; and in every respect my heart is rejoiced.

But when they heard these words from his mouth, Jaafar swore to him, making use of an ambiguous oath, that they were not the persons whom he had mentioned. And upon this, the young man laughed, and said, —

Know, O my lords, that I am not the Prince of the Faithful, but that I have only called myself by this title to obtain what I desire from the sons of the city. In truth, my name is Mohammad

'Alee the son of 'Alee the Jeweller. My father was of the higher order of society, and he died, and left to me great wealth, in gold and silver, and pearls and coral, and rubies and chrysolites and other jewels, as well as landed property, baths and fields and gardens, and shops and ovens, and male black slaves and female slaves, and pages. And it happened one day, that I was sitting in my shop, with my servants and dependants around me, and, lo, a damsel approached, mounted upon a mule, and attended by three other damsels, like moons; and when she came up to me, she alighted at my shop, and, seating herself with me, said to me, Art thou Mohammad the Jeweller? I answered her, Yes, I am he, thy memlook and thy slave. And she said, Hast thou a necklace of jewels suitable to me?—O my mistress, I answered, what I have I will exhibit to thee and place before thee; and if any of them please thee, it will be of the good fortune of the memlook; and if none of them please thee, of his ill luck. I had a hundred necklaces of jewels, and I exhibited to her all of them; but none of those pleased her, and she said, I desire better than I have seen. Now I had a small necklace which my father had bought for a hundred thousand pieces of gold, and the like of it existed not in the possession of any one among the great Sultáns: so I said to her, I have yet a necklace of fine stones and jewels, the like of which no one of the great or of the small possesseth. And she replied, Shew it to me. And when she saw it, she said, This is the thing that I

desire, and it is what I have wished for all my life. Then she said to me, What is its price? I answered her, Its price to my father was a hundred thousand pieces of gold. And she replied, And thou shalt have five thousand pieces of gold as profit. I said, O my mistress, the necklace and its owner are at thy service, and there is no opposition on my part. But she replied, Thou must receive a profit, and thou wilt still be entitled to abundant thanks. She then immediately arose, quickly mounted the mule, and said to me, O my master, in the name of Allah, do me the favour to accompany us, that thou mayest receive the price; for this thy day is to us like milk.¹⁶

I therefore arose, and, having closed the shop, proceeded with her in security until we arrived at the house; and I found it to be a mansion displaying evident signs of prosperity: its door was adorned with gold and silver and ultramarine, and upon it were inscribed these two verses:—

O mansion, may mourning never enter thee, nor fortune act treacherously to thine owner!

An excellent mansion to every guest art thou when other places are strait unto him.

The damsel alighted, and entered the house, ordering me to seat myself upon the mastabah of the door until the money-changer should come.¹⁷ So I sat awhile at the door; and, lo, a damsel came forth to me and said to me, O my master, enter the vestibule; for thy sitting at the door is dishonourable. I rose, therefore, and

entered the vestibule, where I seated myself upon the wooden sofa; ¹⁸ and while I was sitting there, a damsel came forth and said to me, O my master, my mistress saith to thee, Enter, and seat thyself at the door of the saloon, to receive thy money. Accordingly I rose, and entered the house, and when I had sat a moment, I beheld a throne of gold, with a silken curtain over it, and the curtain was raised, and there appeared beneath it the damsel who had purchased of me the necklace. She had displayed a face like the disk of the moon, and the necklace was upon her neck. My reason was disturbed, and my mind was confounded at the sight of that damsel, by reason of her excessive beauty and loveliness. And when she beheld me, she rose from the throne, and came towards me, saying to me, O light of my eye, is every one who is comely like thee, without sympathy for his beloved? — O my mistress, I replied, all beauty is centred in thee, and is one of thy charms. And she said, O Jeweller, know that I love thee, and I did not believe that I could bring thee into my abode. Then she bent over me, and I kissed her, and she kissed me; after which she said to me, I am a virgin whom no man hath approached, and I am not unknown in the city. Knowest thou who I am? — I answered, No, by Allah, O my mistress. And she rejoined, I am the lady Dunyà, the daughter of Yahyà the son of Khálid El-Barmekke, and my brother is Jaafar, the Wezeer of the Khaleefeh. So when I heard these her words, I drew back from her, saying to her, O

my mistress, I am not in fault in making advances towards thee. Thou excitedst my love. — But she replied, No harm shall befall thee; and thou must attain thy wish by the means that God approveth; for the disposal of myself is in my own power, and the Kádee shall officiate for me in performing the ceremony of my contract. I desire to be to thee a wife, and that thou be to me a husband.

She then summoned the Kádee and the witnesses, and busily occupied herself in preparing; and when they came, she said to them, Mohammad 'Alee the son of 'Alee the Jeweller hath demanded me in marriage, and given me this necklace as my dowry; and I have accepted his proposal, and consented. So they performed the contract of my marriage to her, and I took her as my wife. And after this, she caused the wine-vessels to be brought, and the cups circulated in the most agreeable and perfect order; and when the wine penetrated into our heads, she ordered a damsel, a lute-player, to sing. She therefore did so, and others sang after her, one after another, until ten damsels had sung. Then the lady Dunyà took the lute, and, with delightful modulations, sang these verses:—

I swear by the pliancy of thy gracefully-moving figure, that
I am suffering the torture of thine estrangement.
Pity then a heart that is burning with thy love, O bright as
the full moon in the darkness of night!

And when she had finished, I took the lute from her, and, playing in an extraordinary manner, sang thus:—

Extolled be the perfection of my Lord who hath given thee
all beauty, so that I have become thy captive!
O thou who hast an eye by which thou captivatest mankind,
pray that I may be safe from the arrows that thou
shootest!

And on hearing my song, she rejoiced exceedingly.

I resided with her a whole month, abandoning
my shop and family and home; and she said to
me one day, O light of the eye, O my master
Mohammad, I have determined to-day to visit
the bath, and do thou remain upon this couch,
and not move from thy place until I return to thee.
She conjured me to do so, and I replied, I hear
and obey. Then she made me swear that I would
not move from my place, and, taking her female
slaves with her, went to the bath. And by Allah,
O my brothers, she had not arrived at the end of
the street when the door was opened and there
came in through it an old woman, who said, O my
master Mohammad, the lady Zubeydeh sum-
moneth thee; for she hath heard of thy polite
accomplishments, and elegance, and of the excel-
lence of thy singing. I replied, By Allah, I will
not rise from my place until the lady Dunyà cometh.
But the old woman rejoined, O my master, cause
not the lady Zubeydeh to be incensed against thee,
and to become thine enemy. Arise then, and
answer her summons, and return to thy place.
So I arose immediately and repaired to her, the
old woman preceding me, until she conducted
me to the lady Zubeydeh; and when I came to
her, she said to me, O light of the eye, art thou

the beloved of the lady Dunyà? I answered, I am thy memlook and thy slave. And she said, He hath spoken truth who hath described thee as distinguished by beauty and loveliness and good breeding and every charming quality; for thou surpassest the description: but sing to me, that I may hear thee. So I replied, I hear and obey. And she gave me the lute, and I sang to it these verses: —

The heart of the lover is wearied in his suit, and his body
becometh the spoil of diseases.

Among the riders of these haltered camels is none other than
a lover whose beloved is among the caravan.

I commit to God's care a moonlike beauty in your tents,
whom my heart loveth, but who is veiled from my eye;
Now consenting, now angry: how sweet is her feigned coy-
ness! for every thing that the loved-one doth is loved.

And when I had finished the song, she said to me, Allah give health to thy body, and sweetness to thy voice! for thou art perfect in comeliness and polite accomplishments and in singing. And now arise and repair to thy place before the lady Dunyà cometh; lest she find thee not, and be incensed against thee.

So I kissed the ground before her, and went forth, and proceeded with the old woman before me until I arrived at the door from which I had come out. But when I entered, and came to the couch, I found that the lady Dunyà had returned from the bath, and she was sleeping upon the couch. I therefore seated myself at her feet, and pressed them with my hands; ¹⁹ whereupon she opened her

eyes, and seeing me, drew up her feet, and kicked me down from the couch, and said, O traitor, thou hast violated thine oath, and perjured thyself. Thou gavest me a promise that thou wouldst not move from thy place, and thou hast broken thy promise, and gone to the lady Zubeydeh. By Allah, were it not for my fear of disgracing myself, I would demolish her palace over her head!— She then said to her black slave, O Sawáb, arise, and strike off the head of this lying traitor; for we have no further need of him. So the slave advanced, and having torn a strip from his skirt, bound my eyes with it, and was about to strike off my head. But the female slaves, great and small, came to her, and said, O our mistress, this is not the first who hath been guilty of a fault, and he knoweth not thy temper, nor hath he committed an offence that requireth his slaughter. And upon this she said, By Allah, I must cause him to bear some mark of my resentment. Accordingly she gave orders to beat me, whereupon they beat me on my sides, and these scars which ye have beheld are the result. After that, she commanded that I should be turned out; and they took me forth to a distance from the mansion, and threw me down.

I raised myself, and walked on by a few steps at a time until I arrived at my abode, when I caused a surgeon to be brought, and shewed him the wounds occasioned by the beating; and he treated me with kindness, and applied himself to my cure. And when I recovered, and had entered the bath,

and my pains and disorders had ceased, I went to the shop, and, taking all the goods that it contained, sold them, and with their united price I bought for myself four hundred memlooks, such as no King ever collected; and every day two hundred of them rode forth with me. I also made this bark, for the construction of which I expended five thousand pieces of gold; and I called myself the Khaleefeh, appointing each of my servants to the office of some one of the dependants of the Khaleefeh, and equipping him in his costume, and proclaimed, Whosoever amusethe himself upon the Tigris, I will strike off his head without delay. Thus I have continued to do for a whole year; but I have heard no tidings of the damsel, nor seen any trace of her.

Then the young man lamented, and poured forth tears, and recited these verses:—

By Allah, I shall never forget her, nor draw near to any but
such as may draw her to me.

She is like the full moon in her aspect. Extolled be the
perfection of her Maker! Extolled be her Creator!

She hath made me full of mourning, sleepless, love-sick; and
my mind is confounded by her charms.

— And when Hároon Er-Rasheed heard his words, and knew his transport and ardour and desire, his mind was disturbed with sorrow for him, he was lost in wonder, and he said, Extolled be the perfection of God, who appointeth for every thing a cause! — Then they begged leave of the young man to depart; and he gave them permission;

Er-Rasheed determining to do him justice, and to treat him with the utmost munificence.

They departed from him, proceeding to the palace; and when they had remained sitting there a while, and changed their clothes, and put on the robes of state, Mesroor the Executioner stood before the Khaleefeh and Jaafar, and the Khaleefeh said to Jaafar, O Wezeer, bring hither to me the young man with whom we were last night. The Wezeer replied, I hear and obey. And he repaired to him, and saluted him, and said to him, Answer the summons of the Prince of the Faithful, the Khaleefeh Hároon Er-Rasheed. So the young man went with him to the palace, with a heart contracted in consequence of the summons; and when he went in to the Khaleefeh, he kissed the ground before him, greeted him with a prayer for the endurance of his glory and prosperity, and for the attainment of his desires, the continuance of his beneficence, and the cessation of evil and punishments, and, addressing him in the best manner he was able, said, Peace be on thee, O Prince of the Faithful, and Protector of the congregation of the believers! Then he recited these two verses:—

May thy gate never cease to be repaired to as a Kaabeh,
and may its dust ever mark the foreheads of men!
That throughout all countries it may be proclaimed, This
is the Makám, and thou art Ibráheem.²⁰

And the Khaleefeh smiled in his face, returned his salutation, and looking at him with the eye

of respect, caused him to draw near and to seat himself before him, and said to him, O Moham-mad 'Alee, I desire of thee that thou relate to me what happened to thee this last night; for it was of a wonderful and surprising kind. The young man replied, Pardon, O Prince of the Faithful! Give me the handkerchief of indemnity,²¹ that my terror may subside, and my heart be appeased. And the Khaleefeh said, Thou hast security from fear and sorrows.

So the young man began to relate to him the events which had happened to him from first to last. And the Khaleefeh, knowing that the young man was enamoured, and parted from the object of his passion, said to him, Dost thou desire me to restore her to thee? — This, answered the young man, will be an instance of the abundant beneficence of the Prince of the Faithful. And thereupon the Khaleefeh, looking towards the Wezeer, said to him, O Jaafar, bring to me thy sister, the lady Dunyà, the daughter of the Wezeer Yahyà the son of Khálid. So Jaafar replied, I hear and obey. He brought her immediately; and when she stood before him, the Khaleefeh said to her, Knowest thou who is this? — O Prince of the Faithful, she said, how should women have knowledge of men? And the Khaleefeh smiled, and said to her, O Dunyà, this is thy lover, Mohammad 'Alee the son of the Jeweller: we have become acquainted with the case, and heard the story from its beginning to its end, and understood what was public and what was private

of it; and the thing is not concealed, though it was veiled. — O Prince of the Faithful, she replied, it was written in the Book [of God's decrees], and I beg forgiveness of God the Great for the actions committed by me, and request of thy goodness that thou wilt pardon me. And upon this the Kha-leefeh laughed, and, having summoned the Kádee and the witnesses, renewed the contract of her marriage to her husband Mohammad 'Alee the son of the Jeweller; and there resulted to them the utmost felicity; and to the envious, mortification. The Khaleefeh also made the young man one of his boon-companions; and he and his wife continued in happiness and delight and cheerfulness until they were visited by the terminator of delights, and the separator of companions.²²

NOTES TO CHAPTER THIRTEENTH

NOTE 1. This story, and that in the next chapter of the present work, have, I believe, been translated into French, by M. Caussin, and published in the edition of the Thousand and One Nights mentioned in the first of the notes to my eleventh chapter.

NOTE 2. The kind of cresset here mentioned, called in Arabic "mesh'al," is a staff with a cylindrical frame (commonly of iron) at the top, filled with flaming wood, or having two, three, four, or five of these receptacles for fire. The mesh'al with a single receptacle for fire is the most common, and the entire length is generally about seven feet. Two different kinds are figured in my work on the Modern Egyptians, vol. i. ch. vi. They are borne in various nocturnal processions, and often before a horseman riding by night.

NOTE 3. The term "meezer" or "mi-zer" is properly applied to a cloth which is wrapped round the waist and reaches to the knees, or lower; and is now also used to signify a pair of drawers.

NOTE 4. What is here meant is doubtful. A cresset-bearer before a *horseman* might be properly described as having on his shoulder an embroidered saddle-cover, called in Arabic "gháshiyeh." This was usually borne before a King, and a less costly kind is now often seen on the shoulder of a groom preceding a horseman of the higher or middle rank.

NOTE 5. See Note 52 to Chapter ii.

NOTE 6. Literally, "the *second*, or the *other* Khaleefeh." So also in the other instances in which I use the term "False Khaleefeh."

NOTE 7. "Sáj" is the name of an Indian tree, the wood of which is imported into Arabian countries; but our Orientalists disagree as to its species. De Sacy¹ thinks it likely that "sáj" is an Indian name adopted by the Arabs: if so, the tree so called is probably the teak (as he first supposed); this tree being termed in Sanscrit, "sáka."²

NOTE 8. In the original, "shádhawán." This word, which I here render in accordance with the manner in which my sheykh has explained it in several places, is also written "shádarwán" and "shádirwán," and is, I believe, generally applied to a fountain, or jet d'eau, with pieces of glass, or glass bells, which, being put in motion by the water, produce a constant tinkling. The word is Persian.

NOTE 9. The "long mattresses" here mentioned are those described in Note 12 to Chapter iii.

NOTE 10. For a knowledge of the particular kind of round cushion here mentioned, by the term, "mudowwarah," I am indebted to Mr. Salamé; for although I have one, which I purchased of an Arab at Gibraltar, I either did not inquire, or else forgot, the name. It is generally about fifteen inches in diameter, three or four inches thick, and covered with velvet or leather, embroidered or otherwise ornamented. Cushions of this kind I did not see in the East; but they are common among the Arabs in Western Africa, and have of late years been imported into England, where they are used as footstools. The Arabs use them generally to recline against, and sometimes as pillows for the head.

NOTE 11. Literally, "O full moons." The plural is used for the reason explained in Note 34 to Chapter x.

NOTE 12. Here again the plural is used in the original, to convey a superlative sense.

¹ See his *Chrestomathie Arabe*, vol. iii. pp. 473 *et seq.*, 2nd ed.

² Johnson's edition of Richard-

son's Persian, Arabic, and English Dictionary, *voce* "sáj."

NOTE 13. It is a general custom among the Arabs, when a person is asked "What is the news?" to reply, "Good" (kheyr), even when the news to be imparted is bad.

NOTE 14. I believe I have before mentioned El-'Abbás, as an uncle of the Prophet, and ancestor of the Khaleefehs of Baghdád, who were hence called the 'Abbásse Khaleefehs.

NOTE 15. See Note 8 to the Introduction.

NOTE 16. It is common with the Arabs to say that a day is like milk, or white as milk, to imply that it is fortunate; and that it is like mud, or black as mud, to signify the contrary.

NOTE 17. A money-changer is employed by Kings and grandees to pay and receive their money.³

NOTE 18. See Note 39 to Chapter ii.

NOTE 19. The action here mentioned is accompanied with a gentle rubbing. The object in this case was to awake the lady. See Note 55 to Chapter iii.

NOTE 20. These two verses may be explained by the following amplified paraphrase. — "May thy palace never cease to be an object of desire, a place where prayer will be answered, resorted to by multitudes, like the Temple of Mekkeh; and may men ever exhibit tokens of the honours or benefits that they have received there in paying their homage, as a person who has just prayed upon the bare ground exhibits a forehead marked with the dust: thus throughout every country it will be known, that thy palace is like the station of Ibráheem (or Abraham), a place within the inner enclosure of the Kaabeh, where prayer is especially blessed,⁴ and that thou art like Ibráheem himself." But

³ Marginal note by my sheykh. ⁴ See the Kur-án, ch. ii. v. 119.

my sheykh remarks, that these verses are not well applied except in praise of a person whose name is Ibráheem.

NOTE 21. See Note 95 to Chapter v.

NOTE 22. This story is followed by four anecdotes, ending with part of the two hundred and ninety-ninth night. The third and fourth of these are here subjoined.

Anecdote of a Disinterested Lover

It is related that Khálid the son of 'Abd-Allah El-Kusheyree⁵ was Governor of El-Basrah; and there came to him a number of men grasping a young man of surpassing comeliness and evident good breeding and abundant intellect, of handsome figure, of sweet odour, and of a grave and dignified appearance; and they brought him forward unto Khálid. So Khálid inquired of them his story, and they said, This is a thief, whom we caught yesterday in our abode. And when Khálid looked at him, the beauty of his appearance, and his cleanliness, excited his admiration, and he said, Loose him. Then, approaching him, he asked him his story; and the young man answered, The people have spoken truth, and the case is as they have related. — And what, said Khálid, induced thee to do this, when thou hast so comely an appearance and so handsome a form? He answered, Covetousness of worldly goods, and the decree of God, whose perfection he extolled, and whose name he exalted! And upon this, Khálid said, May thy mother be bereft of thee! Hadst thou not in the comeliness of thy face, and the soundness of thy sense, and in thy good breeding, what would suffice to restrain thee from thieving? — Abstain from this language, O Emeer, replied the young man, and proceed to do what God (whose name he exalted!) hath ordained; for such is the recompense

⁵ "El-Kusheyree" is probably put by a mistake of a copyist for "el-Kasree." Khálid the son of 'Abd-Allah El-Kasree was a famous Governor of El-'Erák (in

which El-Basrah is situate) for a period of nearly fifteen years, in the reign of the Khaleefeh Hishám the son of 'Abd-El-Melik, as related by Ibn-Khallikán.

of that which my hands have done, and God is not tyrannical towards his servants. And Khálid remained a while silent, reflecting upon the affair of the young man; after which he desired him to draw near, and said to him, Thy confession before the witnesses hath perplexed me so that I know not what to do; and I do not think thee to be a thief. Probably thou hast some story to tell that is not one of theft. Acquaint me then with it. — But the young man replied, O Emeer, let nothing be imagined by thee, except that which I have confessed to thee; for I have no story to relate but this, that I entered the house of these people, and stole what I could, and they caught me, and took the property from me, and conveyed me unto thee. Upon this, therefore, Khálid gave orders to imprison him, and commanded a crier to proclaim throughout El-Basrah, Ho! whosoever desireth to witness the punishment of such-a-one, and the cutting off of his hand, let him come in the morning to such a place!

And when the young man had been a while in the prison, and they had put the irons upon his feet, he sighed heavily, shed copious tears, and recited these verses: —

Khálid hath threatened me with the cutting off of my hand if I reveal
not to him her story;
But I said, Far be it from me that I should reveal the love for her
which my heart entertaineth!
The cutting off of my hand for that which I have confessed is easier
to my heart than disgracing her.

And the persons who were commissioned to guard him, hearing this, came to Khálid, and acquainted him with that which he had said. So when the night grew dark, he gave orders to bring him into his presence; and on his coming before him, he urged him to speak, and found him to be sensible, well-bred, intelligent, polite and discreet. He gave orders to bring him food; and he ate, and conversed a while with him; after which, Khálid said to him, I know that thou hast a story to tell that is not one of theft: so when the morning cometh, and the people are present, with the Kádee, and he asketh thee respecting the theft, deny it, and assert that which may avert from thee the punishment of amputa-

tion; for the Apostle of God (may God bless and save him!) hath said, In cases of doubt, avert the punishments fixed by the law. — He then gave orders to take him back to the prison, where he remained that night.

And in the morning the people came to witness the amputation of the young man's hand, and there was not any one in El-Basrah, man or woman, who did not come to behold the punishment of that young man. Khálid mounted attended by the chief persons of El-Basrah, and others, and, having summoned the Kádees, gave orders to bring the young man, who approached, jumping in the chains; and not one of the people beheld him without weeping for him, and the voices of the women rose in shrieks. So the [chief] Kádee commanded to silence the women, and then said to the young man, These people assert that thou enteredst their house, and stolest their property. Probably thou stolest less than the *nisáb*.⁶ — Nay, he replied, I stole a complete *nisáb*. — Probably, rejoined the Kádee, thou art a partner of the people in some of the property. But the young man replied, Nay: the whole of it was theirs: I had no right in it. And upon this, Khálid was enraged, and came to him and struck him upon his face with the whip, repeating this verse as applicable to his own case: —

Man desireth that his wish may be granted unto him; but God refuseth all save what Himself desireth.

He then called for the butcher, who came, and drew forth the knife, and, stretching forth the young man's hand, put the knife upon it.

But a damsel hastened forward from the midst of the women, clad in tattered and dirty garments,⁷ and cried out, and threw herself upon the young man; after which she displayed a face like the moon; whereupon a great clamour arose among the people, and a fiery excitement of the passions of the spectators well nigh ensued in consequence of this

⁶ This term here means property amounting in value to a quarter of a *deenár*. — See Note 32 to Chapter v.

⁷ It is probably meant that she had clad herself in this manner to testify her grief.

spectacle. Then the damsel cried out with her loudest voice, I conjure thee by Allah, O Emeer, that thou hasten not the amputation until thou shalt have read this note. And she gave him a note, which Khálid opened and read, and, lo, in it were written these verses: —

O Khálid, this person is a distracted slave of love, wounded by a glance shot from the bows of my eye-lashes.

An arrow from my eye hath prostrated him; for he is wedded to the ardour of love, and recovereth not from his malady.

He hath avowed a deed that he hath not committed, thinking this better than the disgrace of his enamoured.

Have patience then with the afflicted lover; for he is one of the noble of mankind, not a thief.

When Khálid, therefore, read the verses, he withdrew, and separated himself from the people, and, having summoned the woman, inquired of her respecting the case. So she informed him that this young man was enamoured of her, and that she was enamoured of him; and that he had repaired to the house of her family with the desire of visiting her, and thrown a stone into the house to acquaint her with his arrival; but that her father and her brothers heard the sound of the stone, and came up to him; and when he perceived them, he collected all the linen of the house, making it appear to them that he was a thief, in order to protect the honour of his beloved. Therefore when they saw him thus engaged, they took him and said, This is a thief, — and brought him to thee; whereupon he confessed that he had committed theft, and persisted in doing so, that he might not disgrace me. These things he did, making himself a thief, from the excess of his kindness, and the generosity of his mind. — And Khálid replied, Verily he is worthy of the accomplishment of his desire. Then having called the young man to him, he kissed him between the eyes; and he gave orders to bring before him the damsel's father, and said to him, O sheykh, we had determined upon the execution of the sentence upon this young man by the amputation of his hand; but God (to whom be ascribed might and glory!) hath preserved me from that act; and I have ordered that

ten thousand pieces of silver be given to him, for his generous exposure of his hand in order to preserve thy honour and the honour of thy daughter, and to protect you both from reproach. I have ordered also that ten thousand pieces of silver shall be given to thy daughter, in consideration of her having informed me of the truth of the affair; and I beg that thou give me permission to marry her to him. — O Emeer, replied the sheykh, I give thee permission to do so. And Khálid praised God, and thanked Him, and recited an eloquent khutbeh; ⁸ after which he said to the young man, I marry to thee this damsel, such-a-one, who is here present, with her permission and consent, and with the permission of her father, for a dowry consisting of this money, the amount of which is ten thousand pieces of silver. And the young man replied, I accept from thee this offer of marriage. Then Khálid gave orders to carry the money to the house of the young man, borne in procession, upon trays; and the people dispersed full of happiness. — I have not witnessed (says the narrator) a day more strange than that day, beginning with weeping and misfortunes, and ending with joy and happiness.

[In the following anecdote, mention is made of an event of a most melancholy nature, the knowledge of which has caused me to derive less pleasure than I should find, if ignorant of the fact, in many of the best stories in the present collection; and I therefore think that some of my readers may prefer passing over it unread.]

Anecdote of Jaafar El-Barmekkee

A Bedawee of a distant desert ⁹ used every year to bring an ode to Jaafar El-Barmekkee, who used to give him a thousand pieces of gold as a largess for his ode; and the Bedawee took the money and departed, and remained expending from it upon his family until the close of the year. Now this Bedawee brought him the ode according to his

⁸ See note 39 to Chapter iv.

⁹ In the original are a few in-

troductory words, which I omit because they are inappropriate.

custom, and, when he came, found Jaafar hanged; ¹⁰ and he came to the place where he was hanged, and there, having made his camel lie down, wept violently, mourned greatly, and recited his ode, and slept. And in his sleep he saw Jaafar El-Barmekee, who said to him, Thou hast wearied thyself, and come to us, and found us in the state thou seest: but repair to El-Basrah, and inquire for a man whose name is so-and-so, one of the merchants of El-Basrah, and say to him, Jaafar El-Barmekee saluteth thee, and saith to thee, Give me a thousand pieces of gold, by the token of the bean.

When the Bedawee, therefore, awoke from his sleep, he repaired to El-Basrah, and inquired for that merchant; and, having met with him, he acquainted him with the words that Jaafar had said in the dream; whereupon the merchant wept violently, so that his soul almost quitted the world. He then treated the Bedawee with honour, seating him by him, and making his stay pleasant; and the Bedawee remained with him three days, honourably entertained. And when he desired to depart, the merchant gave to him a thousand and five hundred pieces of gold, saying to him, The thousand are what I am commanded to give thee, and the five hundred are a present to thee from myself, and thou shalt receive every year a thousand pieces of gold.

And at his departure, the Bedawee said to the merchant, I conjure thee by Allah to acquaint me with the affair of the bean, that I may know its foundation. So the merchant replied, I was, at the commencement of my career, in a state of poverty, going about with hot beans ¹¹ through the streets of Baghdád, and selling them as a means of subsistence. And I went forth on a cold and rainy day, without sufficient clothing on my body to preserve me from the bleakness of the air, now shivering from the severity of the

¹⁰ In the original, "masloob," which generally signifies "crucified." Jaafar was first beheaded. I think it right to omit a description of the particulars of this case, respecting which

there are various different assertions.

¹¹ In the original, "el-fool el-hárr." These are beans soaked for a while in water, and then boiled.—Note by my sheykh.

cold, and now falling in the water of the rain, in so horrible a state that the skin quaketh at thinking upon it. Now Jaafar was sitting that day in a pavilion overlooking the street, and with him were his chief attendants and concubines; and his eye fell upon me; whereupon he was moved with pity for my condition, and sent to me one of his servants, who took me and led me in to him; and when he saw me, he said to me, Sell the beans that thou hast with thee to my attendants. So I began to mete them with a measure that I had with me, and every one who took a measure of beans filled the measure with gold, until all that I had with me was exhausted, and there remained nothing in the basket [except one bean]. Then I collected together the gold that had accrued to me; and Jaafar said to me, Doth aught of the beans remain with thee? I answered, I know not. And searching in the basket I found in it nothing but one bean; whereupon Jaafar took it from me, and split it in twain; and he took one half of it, and gave the other half to one of his concubines, saying, For what sum wilt thou buy the half of this bean? She answered, For twice the quantity of this gold. So I was confounded at my case, and said within myself, This is impossible. But while I was wondering, lo, the concubine gave orders to one of her female slaves, who brought a quantity of gold twice as much as that which was already collected. Then Jaafar said, And I will buy the half that I have taken for twice the quantity of the whole. And he said to me, Receive the price of thy bean. And he gave orders to one of his servants, who collected together the whole of the money and put it into my basket; and I took it and departed. After that, I came to El-Basrah, and trafficked with the money in my possession, and God gave me ample wealth. To God therefore be praise and thanks! So if I give thee every year a thousand pieces of gold, derived from the munificence of Jaafar, it injureth me not at all. — Observe, then, the generous disposition of Jaafar, and the praise bestowed upon him living and dead. The mercy of God (whose name be exalted!) be on him!

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